Ethnic Press Section
Canadian Citizenship Branch
Room 613, Bourque Building
Ottawa, Ontario # 8764

Friday, October 21st, 1966
SEVENTH
HESHVAN 5727
SIDRAH: LECH-LECHA

CANDLE LIGHTING
Toronto: 6:07
Montreal: 5:41

My Father's House • *Ben Gurion's Autobiography Commences on Page 8*

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price – 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • FRIDAY, OCTOBER 21st, 1966

direct from the White House to The Canadian Jewish News

NO LINK BETWEEN VIETNAM AND ISRAEL AID

"Inference ... Wholly Fanciful"

For the first time since rumors began circulating that the President of the United States, Lyndon B. Johnson, had told some Jewish representatives that his administration's support of aid to the Jewish Commonwealth was conditioned upon the attitude of "the American Jewish community", the White House officially has denied all reports to this effect.

In a statement to The Canadian Jewish News direct from the White House, Mr. Paul M. Popple, assistant to the President, categorically rejects as "wholly fanciful" the "inference in news stories that President Johnson linked American Jewish support for this country's struggle in Vietnam with continued United States support for Israel."

In a communication, dated October 11th, to M. J. Nurenberger, editor and publisher of this newspaper, Mr. Popple states that President Johnson "has asked" him to thank The Canadian Jewish News for its interest in this matter. In this White House communication it also is stated that the most recent declaration by the president of the American B'nai B'rith on this controversy "is an important contribution to an understanding of the President's views."

Views Misunderstood

In the statement by the B'nai B'rith president, Dr. William A. Wexler, the following points are made:

* B'nai B'rith places little credence in the validity of the statements attributed to President Johnson in which the Administration's support of and aid to Israel was equated with a presumed attitude of the American Jewish community toward the war in Viet Nam.

* We also find no reason to accept as substantive the publicized statements which interpreted the President as having expressed a near-blanket indictment of Jewish organizations for a supposed view on the Viet Nam issue.

* Rabbi Jay Kaufman, executive vice president of B'nai B'rith, and I met with the President Saturday evening." (September 10).

* It is our belief that the President's view were either misunderstood or poorly interpreted to the news media.

* It is evident to us that the views attributed to the President conveyed neither his attitude nor his convictions.

* The inference of an interrelationship between future American-Israeli affairs and support among Jewish organizations for Administration policies in Viet Nam appears to us to have been an inaccurate as it was unfortunate.

* It was an inference wholly inconsistent with Mr. Johnson's longstanding views regarding United States relations with Israel. His record, dating back to his service as Senator and Majority Leader, has been consistently predicated on a spirit of friendship and mutuality between the two nations; his actions, consonant with our national interest in reducing political tensions and the threat of war in the Middle East, have been productive.

* Implicit in the publicized statements was a contention that most Jewish organizations do not support United States policy in Viet Nam.

* There is no real basis for such an inference.

"In the view of B'nai B'rith, it is inaccurate to speak of a distinctly Jewish viewpoint on Viet Nam.

* There is none as such.

"The fact is: most Jewish organizations have adopted no formal views or policies on Viet Nam.

* Among those that have, only a few have taken a pro or con position on the opposing views of American escalation of or withdrawal from the war. Even here, there exist strong differences of opinion within the constituencies of these organizations.

The Right To Dissent

* B'nai B'rith supports the principle of the right of small nations to the integrity of their independence and to pursue their own destiny.

* We believe that the major powers have a moral responsibility to preserve that integrity and freedom, and we are concerned - as we understand the President to be - that a neo-isolationist mood can threaten to negate this principle.

* The differing viewpoints and the absence of definitive positions by most Jewish groups appear to us to demonstrate an ambivalence among American Jews that is parallel with and a part of the uncertainties and division of thought and attitude evident in the Congress, the religious community, other elements of our society and the citizenry as a whole.

* Jewish organizations have been nearly unanimous on a single, corollary aspect of the Viet Nam crisis - the right of and the need for those who disagree with Administration policy to express their dissent freely and, of equal importance responsibly.

* Support of this basic American principle was demonstrated at the National Community Relations Advisory Council meeting in Washington in June. The resolution subscribed to by the participating Jewish groups affirmatively supported and quoted President Johnson's expressed view that 'No American, young or old, must ever be denied the right to dissent. No minority must be muzzled. Opinion and protest are the life breath of democracy - even when it blows heavy.'

* It is regrettable that this resolution has been, at times, misinterpreted or distorted to imply a Jewish viewpoint on the Viet Nam issue itself.

* The resolution dealt singularly and exclusively with the right of dissent. It did not in any way express either adverse judgment or endorsement of Administration policy in Viet Nam.

U.S. PRESIDENT L. B. JOHNSON
Singles out The Canadian Jewish News for important clarification of policy.

• Commentary •
By M. J. Nurenberger

SYRIA AND MOSCOW

There are two schools of thought about the role played by the Soviet Union in the most recent Syrian border-provocations against Israel. One opinion is remindful of those who, prior to World War II, dismissed any reports of Hitlerite atrocities and Nazi threats with the usual typically Jewish, optimistic: it's all politics; after all, there are some sane people in Germany who wouldn't allow Hitler to go to the extreme.

The other point of view is that of those who, while considering the vast difference between the Nazis and Hitlerites, are reacting to this new threat from the Middle East with a realistic attitude: believe the best but prepare for the worst.

* * * * *

The conspiracy against the Jewish Commonwealth encouraged by Moscow is a certainty.

The Syrian leftist Baa'th regime never would have dared encourage the frontier excursions by the Palestinian revengists had it not been for the assurance from Moscow that the Russian government would support them in the event of trouble with Israel.

Moscow may have undergone many changes. Yet despite the fall of Stalin and the elimination of Khrushchev, there is no variance of Moscow's obvious incitement of Arab chauvinists in the Middle East. In fact, in the specific instance of Syria, the Soviet government has allowed itself to practice a policy of complete disdain of public opinion by supporting without discrimination any Arab chauvinist position at the United Nations. According to Russia, Syria always is right; Israel always is wrong.

So far as Jewish public opinion is concerned, Soviet diplomats are helped occasionally by the characteristic, confusing practices of certain Jewish groups that have made it a habit to demonstrate day and night against Soviet policies, disregarding the pragmatic aspect of the problem.

* * * * *

The position of the Jews within the borders of the Soviet Union is a problem per se. It did not have its beginnings in recent years when the Bolshevik regime had decided to disavail itself of Yiddish in the publication of its multi-lingual daily press. Actually Soviet persecution of Jewish religion dates back to those years when many present day "protestants" were on the other side of the fence. In fact, the Soviet expression of Yiddish culture always was secular, even atheist, though its literature was printed in Hebrew characters. Those who spiritually survived the onslaught of the Soviet Union conquered not because of the existence of a "Jewish culture" but despite this Communist Yiddish literature. From the day the great Hebrew poet Chaim Nachman Bialik escaped Soviet terror against Hebrew culture, thanks to Maxim Gorky's personal intervention, the jails of Russia and the camps of Siberia had been filled with dedicated Hebrew propagandists and "Zionists". From the time the Communist Internationale still was in existence officially up to this day, the policy of the Soviet Union was: against "Zionists", agents of imperialism; in favor of Arab chauvinists. In this respect, nothing has changed. The only difference is: today the Soviet Union is present in the Middle East; it is able to use an official outlet for the pursuance of its policy.

* * * * *

Those who contend that Moscow does not hate the Israelis probably are right; that its position in Syria or Egypt is dictated solely by opportunistic considerations. Still, to those Israeli farmers who were killed last week by Syrian snipers armed by Moscow, this philosophical hairsplitting does not alter the facts: they are dead; though the hand was Syrian, the bullet was Russian.

Israel is in danger — unless all of our organizations begin to realize that those among us who try to minimize this hazard are playing the same game as those who underestimated the pre-World War II Hitlerite conspiracy.

* * * * *

The Zionist machine here and elsewhere is controlled by the poorest public relations outfit any organization ever had.

Russia is very sensitive to public opinion and it is in the area of forming such public opinion that Zionists have failed.

* * * * *

Again it behooves me to sound the alarm: the Jewish state is in peril — unless its friends abroad mobilize for constructive help. And this constructive, positive action cannot be limited to financial aid; it must be supported by an determined effort to enlighten public opinion as to what Israel stands for and what Moscow's aim is.

Those who fail to see the cynical attitude of Moscow — whose bullets are being used by the snipers at the Sea of Galilee — are blind; they help the enemies of the Jewish Commonwealth.

The Quebec Evolution

IMPORTANT S.J.B. DECISION NOTED BY COMMUNITY

Montreal (CJN) The statement issued Saturday in Quebec City by the St. Jean Baptiste Society to welcome French Canadians of Jewish or Protestant religious persuasion within its ranks has been hailed here as a new step in the direction of French-Jewish cooperation. One prominent member of the Jewish community whose cultural background is French recalled the initiative of The Canadian Jewish News that this newspaper first spoke of the necessity for Jews to disassociate themselves from the non-French ghetto here.

The St. Jean Baptiste Society, probably the most influential group in French Canada, now has taken the first step by inviting the Jews (and Protestants) of French expression to join in the French Canadian renaissance.

It is predicted that this move may induce a large number of Jews here to become more closely associated with French Canadian efforts.

At the same time it was noticed here that Claude Ryan, last week in an address to English speaking students, urged them to leave the English ghetto and integrate within the French society.

No Pensions For Nazi Leaders

Bonn (JCNS) Baldur von Schirach and Albert Speer, who were freed from Spandau prison in Berlin after serving gaol terms of 20 years for war crimes, have no pension rights, a spokesman of the West German Government said here.

Von Schirach, 59, was Hitler's Youth Leader and Governor of Vienna, and Speer, 61, was Hitler's Minister of Armaments.

After The Betar Manifestation In New York

IRISH OFFICER SEES NO HARM WHILE JEWISH OFFICIALS BLAST YOUNGSTERS

New York (CJN) Last Friday while the Irish officer, who arrested members of Brith Trumpeldor for demonstrating at the Syrian United Nations delegation office, minimized their misdemeanor, it was noted that the United States ambassador, Arthur Goldberg, was extreme in his denunciation of these teenagers.

Late that morning, some thirty members of the Betar Zionist youth group entered Syria's twenty-fifth floor permanent mission to the UN offices and staged a prayer vigil.

This peaceful demonstration took place while the Soviet representative at the UN Security Council joined the Arabs in defending Syria's outrages against Israel.

It also was observed here that the Jewish judge, Hyman Solniker, before whom these teenagers appeared, increased the charges of the police to include disorderly conduct, unlawful assembly and remaining at a place of riot.

Some observers here wonder why these extraordinary condemnations were necessary. When Communist students in Moscow demonstrate against America, they break windows and injure people, one observer noted. These youngsters staged the most orderly demonstration ever witnessed.

INVADE UN ARAB OFFICE

The group of prayer-chanting youths wearing yarmulkas invaded the Syrian mission to the United Nations to protest "murderous acts of sabotage" against Israel.

U.S. ambassador Arthur Goldberg denounced the demonstration, as did the Communist bloc in the UN Security Council, the police arrested 19 of them on a complaint signed personally by Goldberg.

Police seized four girls and 15 boys on charges of unlawful intrusion into private property. Criminal Court Judge Hyman Solniker increased the charges to include disorderly conduct, unlawful assembly and remaining at a place of riot or unlawful assembly. They were held till the November 25 hearing.

In signing the complaint, Goldberg said:

"The United States recognizes its responsibility to see to it that (member countries) can carry out diplomatic relations without disturbances and without unlawful acts committed against them."

He added, "It's our obligation to afford hospitality and we expect every host nation to do the same for us."

Police removed the youths after a 45-minute siege behind locked doors. The police said there was no damage to the skyscraper mission office.

Carted off, singing in Hebrew, the demonstrators were booked and taken immediately to court, where Goldberg signed the complaint papers on behalf of the Syrian mission.

The disturbance came as the Security Council met to consider Israel's charge of incursions by Syrian guerrillas along the Galilee frontier. Israel reported earlier that three Israelis were injured in the latest of the incidents, which have taken four lives.

The young demonstrators, who identified themselves as members of the Brit Trumpeldor of America (Betar) Zionist movement, said in a statement they were stating a "prayer vigil" at the Syrian mission to protest "numerous acts of sabotage by Syrian-based and supported infiltrators."

Word of the protest caused a stir in the Security Council where Goldberg immediately said he had asked police to use "every legal means possible" to remove the intruders.

"I greatly regret and cannot condone any action against any mission to the United Nations and it has been directed that the full force of the law be applied to rectify this situation," he said.

Soviet ambassador Nikolai T. Fedorenko termed the demonstration "monstrous" Bulgarian ambassador Milko Tarabanov demanded action "so that we can talk about issues here without fear of destruction of our offices."

Marching directly into an inner office, they locked the door and the youths donned yarmulkas (skull caps) and prayer shawls for a Hebrew service.

SOVIET FILIBUSTER AT EAST RIVER

New York (JCNS) While Israeli delegation members continue to keep their counsel regarding the talk of Mr. Abba Eban, the Israeli Foreign Minister, with Mr. Andrei Gromyko, the Soviet Foreign Minister, one interesting fact has been allowed to emerge. It is that one of the Soviet officials who received Mr. Eban and his party asked them if they required any particular food because it was Succot.

This, in the view of those making the disclosure, shows that the Russians are not only courteous but they also know when there is a Jewish holiday. It has also been said that some of this courtesy might be saved for the Jews in the USSR.

SOVIET FILIBUSTER
UNITED NATIONS, N.Y. -

The Soviet Union staged a filibuster last Friday to force postponement of a Security Council debate on tense border incidents between Israel and Syria.

The council spent three hours wrangling over procedural matters while Israeli Foreign Minister Abba Eban waited on the side to make what has been heralded as a major pronouncement.

WARNS AGAINST EXAGGERATION OF SOVIET OPPRESSION OF BELIEVERS

Rome (JCNS) While reaffirming that there is a Jewish minority problem in the Soviet Union and that conditions for Soviet Jewry must be improved, Senator Umberto Terracini, a Jew and a leading Communist, has warned against "loading the issue with extraneous elements".

Speaking at a reception here to mark the publication of the book, "The Jews in the U.S.S.R." to which he has contributed the foreword, Senator Terracini, who stressed that his attitude on this question remained one of a militant Communist, said that calls for family reunion through emigration from the Soviet Union were prime among these extraneous elements.

Amid the obvious dissent of his audience, which included the Chief Rabbi of Rome, Dr. Elio Toaff; the president of the Union of Italian Jewish Communities, Justice Sergio Piperno; and the Israeli Ambassador, Mr. Ehud Avriel, Mr. Terracini argued that no civilized country would lightly accept, or permit, that members of ethnical groups living within their territory should cede their nationality and emigrate to other countries.

Among the other speakers were three leading professors of history, all of them known progressives: Enzo Tagliacozzo, Rosario Romeo and Aldo Garosci. They stressed that a just solution of all outstanding problems involving Soviet Jewry, including a liberalisation of the official attitude, would greatly enhance the prestige of Soviet leaders nationally and internationally.

INSIDE THIS PAPER:

THE NEW IMMIGRATION LAWS

THE LIGHTER SIDE by Jack Feffer

TORONTO'S FIRST ORTHODOX SYNAGOGUE MOVES UPTOWN

For the record: The Canadian Jewish News is the only Jewish Newspaper in all of Ontario appearing regularly 52 weeks a year.

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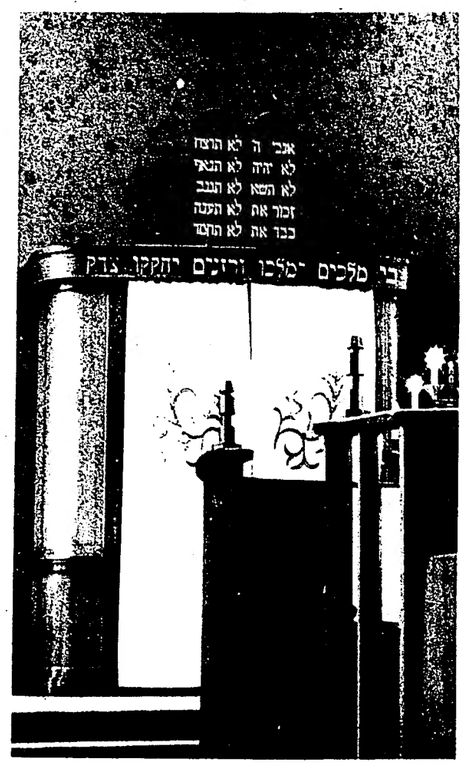

The ARON KODESH, radiant in its simplicity, adorns the sanctuary of the new Shomrai Shabbos Congregation. The community at large will participate this weekend in the inauguration of our newest house of worship.

Guest Speaker at Shomrai Shabbos weekend: NEW YORK'S RABBI A. KELMAN.

Guest Cantor: The Rev. Rabbi David Kenner.

toronto synagogue news

FIRST MEETING

The Parents' Association of the Toronto Hebrew Day School held its first general meeting of the season Wednesday evening in the school auditorium. The program featured a panel discussion: The Problems of Growing Up - From Nursery to Matriculation. Participants were Rabbi Harold Lerner of Beth Am Congregation, Sol Burack, educator, and Dr. Leo Lazer, psychologist. Paul Firestone was moderator.

DEDICATION

This weekend Shomrai Shaboth dedicates its new synagogue. Rabbi A. Kelman of New York and Rabbi David G. Kenner, cantor, also of New York, will be honored guests.

The Friday night and Saturday services will culminate with a dinner on Sunday wherein Rabbi Kelman and Cantor Kenner will participate.

OFFICERS

At a general membership nominations meeting held recently at Beth Sholom Synagogue, the following officers were reelected: Harry Polevoy, president; Fred H. Ganz, Q.C., 1st vice president; Frank Cadesky, 2nd vice president: Ben Wortsman, treasurer.

HOST

Adath Israel Synagogue will host the first Canadian conference of the Conservative synagogue, October 30th-31st, sponsored by United Synagogue, Ontario and Quebec regions, Canadian Division Rabbinical Assembly, National Women's League, Ontario and Quebec regions, National Federation of Men's Clubs.

ELECTION

Election of officers of Adath Israel Congregation will take place on Monday, October 24th.

GUEST SPEAKER

The Rev. Ernest Harrison, Anglican theologian, will be guest speaker at the Adath Israel Study Program on Thursday, November 3rd, 9:00 p.m. Topic: Church Without God.

MEETING

Adath Israel Seniors' Club will meet Tuesday afternoon, October 25th.

CONFERENCE

First all-Canadian conference of the Conservative synagogue will take place in Toronto on October 30th and 31st. Approximately 70,000 Jews from across Canada will be represented by more than 300 delegates.

At the dinner on Monday evening, Dr. Bernard Mandelbaum, president, Jewish Theological Seminary of America, New York, will be guest speaker. Honored guests on Sunday, October 30th, will be Rabbi Wilfred Shuchat of Montreal and Rabbi Stuart Rosenberg of Toronto. Meetings will be chaired by the Hon. Maitland Steinkopf of Winnipeg.

DR. BIRNBAUM TO SPEAK IN TORONTO

Toronto's The Association of Orthodox Jewish Scientists first meeting of the season will take place this, Saturday evening, October 22nd, at 9:00 p.m. at the Clanton Park Synagogue, 11 Lowesmoor Dr. This meeting will be open to the general public, and is sponsored jointly by the Association and the Clanton Park Synagogue. The guest speaker will be the famous Scholar, professor Dr. Solomon A. Birnbaum, of the University of London who will speak on The development of the Hebrew Scripts.

URUGUAYANS TO ISRAEL

Montevideo (JCNS) A group of 30 emigrants has left here aboard the Zim ship Jerusalem to settle in Israel.

MEL LASTMAN APPOINTED VICE-CHAIRMAN OF ORGANIZATIONS: The Hon. Leslie Rowntree, Minister of Labor for the Province of Ontario; Max Shecter, General Chairman, Greater Toronto Committee, State of Israel Bonds; and Harry Frank, Chairman of Organizations, had an opportunity to exchange campaign plans and ideas with Mel Lastman, newly-appointed vice-chairman of Organizations at the recent parlour meeting held at the home of Mr. Frank. An impressive gathering of community leaders responded enthusiastically to the observations reported by Mr. Rowntree of his recent visit to the State of Israel.

Cardinal Bea Explains Ecumenical Declaration

Rome (JCNS) The Ecumenical Council's Declaration on Relations between the Roman Catholic Church and Non-Christians, promulgated by the Ecumenical Council in Rome last year, was originally conceived by the late Pope John XXIII "simply as a declaration of the attitude of the Church to the Chosen People of the Old Testament".

Stating this in a long article on the Declaration, which has appeared in "Civilta' Cattolica", Cardinal Augustin Bea, the head of the Vatican Secretariat for the Promotion of Christian Unity, wrote that the members of the Council had requested that the Declaration should be widened to include non-Christian religions in general.

Civilta' Cattolica is the authoritative bi-monthly publication of Italian Jesuits.

"One must not simply and vaguely condemn everything found in non-Christian religions", declares Cardinal Bea in the article, but "one must not, on the other hand, approve of and praise the doctrines and ways of life of these religions in such a way that the situation of those who believe in them may appear almost equal to that of Christians . . ."

Dealing with the "concrete applications" of the Declaration, Cardinal Bea wrote that the reasons for the extent to which the Jewish religion is dwelt on "are to be sought not only in the fact that this was the original purpose of the document, nor only in the enormous crimes perpetrated against the Jews in these last decades, above all in Germany by the Nazis, but rather in the special place of the Jewish people and its religion in relation to Christianity and the Church.

"In the Declaration . . . everything that is true and good in the Jewish religion is carefully enumerated. With the same diligence, the objections usually raised against the Jews are dealt with, and an accurate distinction drawn between what is false and what is not without some foundation".

To honor Joseph Tanenbaum

Joseph Tanenbaum, dedicated community worker and stalwart leader of the Shaarei Shomayim Congregation will be tendered a Tribute Dinner by his congregation and friends on Wednesday, November 9th.

The Dinner Chairman for the evening will be Meyer W. Gasner. Members of the Tribute Committee (in formation) include: Morris L. Ackerman, Meyer Dorn, Ernest Dichler, Harry Ennis, Irving Franklyn, Irving Green, Harry Handler, Bernard Hattin, Louis E. Kernerman, Jack Kosoy, Ben S. Levitt, Sam Milgrom, Phillip Moscoe, Saul Parnes, Albert Pearl, Morris Rubenstein, J.A. Shapiro, Ben Shore, Joseph Siegel, Saul Sigler, H. Silverman, Mrs. Manny Spring. N. Urbach, Ted Waldman, Johnny White and Louis Zuker.

The Dinner Chairman and the Tribute Committee anticipate a capacity attendance for the event.

Mr. Tanenbaum has been recognized for his dedicated support of the Jewish Theological Seminary and Yeshiva University, both of New York City, and the Fitz Chaim Schools of Toronto.

Rabbi Irving Miller, one of the oustanding leaders of American Jewry, will serve as guest speaker at the function. In addition to being a renowned orator, Rabbi Miller has also achieved a wide reputation as a distinguished author and educator.

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We are proud to extend our greetings to the congregation of Shomrai Shabbos upon the occasion of the solemn consecration of the new building October 21-23.
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It has been a pleasure to be associated with Rabbi Felder and the officers of Shomrai Shabbos in the building of the new Synagogue and we extend to the congregation our greetings for the consecration weekend.
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We are proud to have participated in the erection of the synagogue and extend to the congregation best wishes for the consecration weekend.
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Our sincere good wishes to the
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October 21st, 22nd AND 23rd,
Guest Speaker: RABBI A. KELMAN M.A. Spiritual Leader of Prospect Park Jewish Centre Brooklyn, N.Y.
Guest Cantor: RABBI DAVID G. KENNER Cantor of K'Hal Adath Yeshurun Frankfurter Congregation Washington Heights, N.Y.
FRIDAY EVENING OCTOBER 21st
Mincha - 6:25 p.m. Oneg Shabat - 8:45 p.m.
SATURDAY MORNING OCTOBER 22nd
Shachrit - 9:00 a.m. Services conducted by Cantor (Rabbi) David G. Kenner
Sermon by Rabbi A. Kelman
Special Kiddush Following Services
SUNDAY AFTERNOON, OCTOBER 23rd
Services and Ceremonies commencing with Mincha - 4:30 p.m.

Our best wishes to the congregation on the occasion of the weekend consecration of the SHOMBRAI SHABBOS SYNAGOGUE in the building of which we are proud to have taken a part.
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Important announcement for electricians, air conditioning and refrigeration workers

The Apprenticeship and Tradesmen's Qualification Act, 1964 requires journeymen in the Electrical, and Air Conditioning and Refrigeration trades to obtain Certificates of Qualification by October 31st, 1966. *The deadline has now been extended for six months to April 30th, 1967.*

This extension does not affect the normal renewal periods for these trades which are: Electrical trade—January-February; Refrigeration & Air Conditioning—May-June. Tradesmen who have not already applied for their initial Certificates of Qualification should do so as soon as possible.

Applications should be forwarded to:

ONTARIO DEPARTMENT OF LABOUR,
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74 Victoria Street,
Toronto, Ontario.

Great Weekend

Oldest Orthodox Congregation Dedicates Its New Synagogue

More than three quarters of a century ago, a group of pious and dedicated newcomers founded the Shomrai Shabbos Congregation, the oldest existing Orthodox congregation in Toronto today.

Housed in the original synagogue on Chestnut Street, the life of the Congregation was based on and devoted to the principles of Torah, education, worship, charity and lovingkindness.

It was in the 1890's, during the early years of Shomrai Shabbos, that the Congregation founded the first traditional Talmud Torah in the city. The late revered Rabbi Joseph Weinreb, the first Orthodix rabbi in Toronto, was also the first rabbi of Shomrai Shabbos.

In 1936, the Congregation made its first move to Brunswick Avenue and Sussex Street.

Throughout the years, from its inception to this day, Shomrai Shabbos Congregation continues in the tradition of its founding fathers; it has served, and still does, as a living memorial to the early pious and dedicated members of the Toronto Jewish community.

For many years, the life of the Congregation has been enhanced greatly and invigorated by its present spiritual leader, Rabbi Gedaliah Felder, a mild, gentle man and Talmudic scholar of note.

Rabbi Felder is author of the five volumes of Yesodei Yeshurun, Nachlat Zvi, and, Sheilot Yeshurun. In addition to his many activities in the Jewish community, he also is a member of the three-man Beth Din (Supreme Rabbinical Court) of the Rabbinical Council of America.

It was because of Rabbi Felder's efforts that the Congregation was bequeathed a portion of the Robinson Estate, making possible the transfer of the synagogue to its present home at 583-585 Glengrove Avenue West.

Since a greater part of the new synagogue already is completed, special dedication weekend services and ceremonies, open to the public, will be held, beginning with Minkha services on Friday, October 21st, 6:25 p.m., to mark the official opening.

Rabbi A. Kelman, spiritual leader of Prospect Park Jewish Center, Brooklyn, New York, (formerly, rabbi of Adath Israel and Bais Yehuda Congregation of Toronto) and Rabbi David G. Kenner, cantor of K'hal Adath Yeshurun (Frankfurter Congregation), Washington Heights, New York, will be honored guests.

On Friday evening, 8:45 p.m., an Oneg Shabat will be held. Rabbi Kelman and Cantor Kenner will participate.

On Saturday morning, services will commence at 9:00 a.m. Cantor Kenner will officiate: Rabbi Kelman will deiver the sermon. A kiddush will follow the services, sponsored by the congregation.

On Sunday, October 23rd, the synagogue officially will be dedicated. The services and ceremonies will begin with Minkha at 4:30 p.m.

Afterwards Shomrai Shabbobs members will attend a congregational dinner. Cantor Kenner will render liturgical selections; Rabbi Kelman will make the keynote address.

FAMOUS PHOTO PICTURE

The beautiful interior of the new Shomrai Shabbos Congregation. Notice the Holy Ark and the center Bimah. On the wall are the symbols of the tribes of Israel.

B.-G. Attends Rally

Jerusalem, (JCNS) - Mr. David Ben-Gurion, the former Israeli Prime Minister, attended a rally in Ramat Gan in celebration of his 80th birthday.

Mr. Ben Gurion has recovered from his illness.

Good Wishes
TO THE
Congregation and Officers of
SHOMRAI SHABBOS SYNAGOGUE
FOR THE OCT. 21-23 WEEKEND
SOLEMN CONSECRATION SERVICES
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Mr. & Mrs. Irving Ungerman
are happy to extend congratulations to the
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on the occasion of the consecration ceremonies of the new building
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on the solemn consecration weekend of the new building weekend October 21-23, 1966

OUR CONGRATULATIONS
To the congregation and officers of
SHOMRAI SHABBOS SYNAGOGUE
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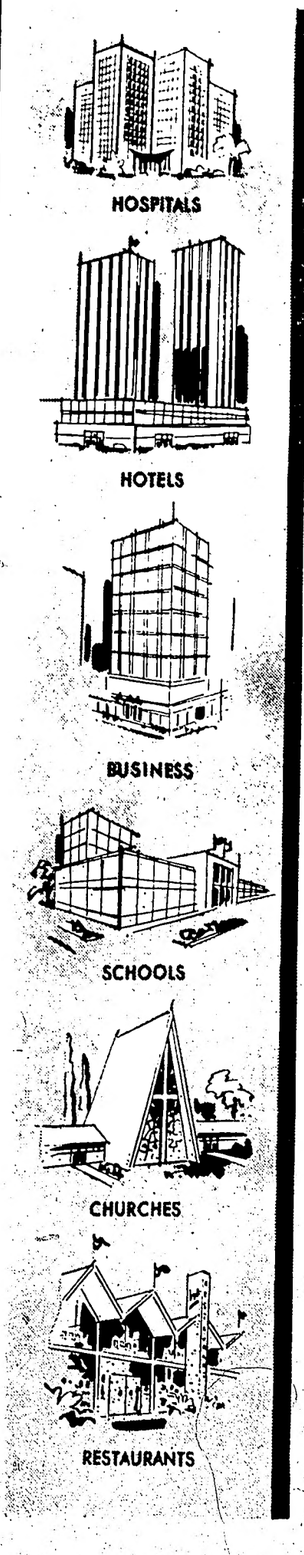

Congratulations
to
The Congregation and Officers
of
Shomrai Shabbos
on the occasion
of their consecration week-end
October 21st to 23rd
It is a source of pride and satisfaction to Eaton's to see the completion of this beautiful new synagogue and to have participated in its furnishing. We extend our best congratulations on this solemn and happy occasion.
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and extend greetings to Rabbi Felder and the congregation on the occasion of the solemn consecration services Oct. 21-23, 1966
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and extend our best for the occasion of the solemn consecration of the new building being held Oct. 21-23
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We are proud to have taken a part in the building of the
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and take pleasure in extending to the congregation our good wishes on the occasion of the consecration ceremonies
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FOR WHICH WE ARE PROUD TO HAVE FURNISHED THE TILE
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Our good wishes to the Shomrai Shabbos Congregation upon the consecration of the new synagogue October 21-23.
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SYRIA TO ISRAEL: BEHOLD MY REAL FACE...

Immigration White Paper

CANADA JOINS THE NEW AGE

The White Paper on immigration to Canada, tabled last week in Ottawa by Manpower and Immigration Minister Jean Marchand, reflects a sound liberal attitude towards those who seek new opportunity to live and prosper in freedom.

The basic, underlying feature of the old immigration laws so characteristic of all Anglo-Saxon countries is its racial and ethnic discrimination. These clauses, written in an area where the consideration of governments had been, to guard the sanctity of the Protestant white Anglo-Saxon influence, have become irrelevant. To a certain degree, they harm the actual interests of the country since they automatically close the doors to those able to enrich the nation literally by the fruits of their labor.

Little wonder the announcement has received non-partisan backing. Mr. Andrew Brewin, Toronto NDP, MP, hailed the White Paper's avowed expansionist policy. He rightly declared that Canada's development and industrial growth depend upon a most liberal application of immigration law.

The principle of liberalization was saluted also by former Conservative Immigration Minister Richard Bell. The Hon Jean Marchand would do well to ponder upon Mr. Bell's interesting reservation: the document, he said, is "excessively restricted" because it limits immigration to skilled persons.

Said Mr. Bell: "How many early Canadians were skilled laborers?"

This attitude expressed in the House of Commons by the Government as well as by the Opposition will be greeted the world over as another proof for Canada's march forward in this age and period when people decreasingly become blinded by color and are least affected by racial and ethnic differences.

The new immigration policy announced by Mr. Marchand also may bring a number of Jewish immigrants to Canada, especially those from such countries as Hungary, Poland, Czechoslovakia and Roumania. Unfortunately the great reservoir of Jewish emigration — pre-war Poland — isn't here anymore; however many among the survivors would like to leave for different reasons, none of them political. Because of other grounds, though they may not be permitted to leave for Israel, perhaps they would be allowed to emigrate to Canada.

All in all, the Marchand declaration of the right to immigrate should inspire some to plan the sponsorship of those, unhappy overseas, who would participate gladly in the economic development of this country and contribute to its greater expansion.

the seven days

Bourguiba Jnr. explains split with Egypt

United Nations, New York (JCNS) The Foreign Minister of Tunisia, Mr. Habib Bourguiba Jr., has been explaining the reasons for his country's split with Egypt to diplomats here as the direct result of the statements by his father, the Tunisian President, on the Arab-Israeli conflict, according to members of an important delegation here.

Mr. Bourguiba Jr., was reported to have said, however, that the Arab leaders, including President Nasser of Egypt, "in their heart of hearts" knew that his father was right about the folly of war as a solution to the quarrel with Israel.

Mr. Bourguiba was also reported to have said that during the clash with Israel on Lake Galilee, in August, Syria asked for immediate military aid from Egypt, Iraq and Jordan, and that all three refused fearing that such action could escalate the local conflict into war in the Middle East.

U.S.A. Signs Convention

New York (JCNS) Mr. Arthur J. Goldberg, the permanent representative of the U.S.A. to the United Nations, signed the U.N. Convention for the Elimination of All Forms of Racial Discrimination at a ceremony here last week attended by the U.N. secretary-general, U. Thant.

The U.S.A. is the thirtieth member-State to sign the convention, but has not as yet ratified any of the human rights treaties. This has been an embarrassment to Mr. Goldberg, who, it is known, has been pressing for action by the U.S.A. Senate which must consent to all treaties.

Israel signed the convention last year, among the first States to do so. The Soviet Union has also signed it.

Two men face plot charges in West Germany

Duesseldorf (JCNS) An indictment accusing two men of plotting to blow up the Central Agency for the Investigation of Nazi Crimes in Ludwigsburg has been lodged with the legal authorities by the Karlsruhe federal prosecutor.

According to the indictment both men planned to destroy by this means the files stored at the agency in order to stop further legal proceedings.

The two men, Reinhold Ruppe, 24, an American citizen, and Erich Lindner, 34, a mason, were arrested in the spring on suspicion of neo-Nazi activities. They are also charged with forming a political underground group in order to commit acts of violence against constitutional order. Another United States citizen, who stayed temporarily in West Germany, is accused of helping the two men.

Life Sentence For Nazis

Duesseldorf (JCNS) Two former Nazi officials were sentenced in Oldeburg last week to life imprisonment for taking part in the murder of Jews in the Ukrainian town of Kovel during the Second World War.

Erich Kassner, 54, the former district commissioner, was convicted of the murder of 13 Jews and of complicity in the murder of at least 6,000.

Fritz Manthei, 68, a former police official, was found guilty of the murder of three Jews.

Kassner had been a willing instrument of the Nazi murder machinery and he had considered all Jews as subhuman beings who could be insulted, tortured and killed at will, the foreman of the jury said.

He added that Kassner had done more than had been asked of him and had taken care that the extermination plans were executed on time.

More than 100 witnesses from many countries gave evidence at the trial which opened in August, 1965.

Punishment of Nazi crimes is "imperative" says German Jurist

Bonn, (JCNS) A special commission of 18 West German jurists including judges, has said that it was imperative to punish Nazi criminals and has criticized the mild sentences passed on persons found guilty of war crimes by a number of courts.

Their views were expressed in a resolution adopted unanimously when they met to discuss the problem of Nazi crime and its punishment.

A report of the Commission's deliberations was given by Professor Ernst Friesenhahn, who presided at the national conference in Essen last week of about 1,400 West German jurists.

Dr. Adalbert Rueckerl, who became head of the Central Agency for the Investigation of Nazi Crimes at Ludwigsburg last month, criticized at the meeting of the commission the view that persons accused of Nazi crimes should no longer be prosecuted because it was so long since they had been committed.

Judge Hofmeyer, of Frankfurt, who presided at the first Auschwitz trial which ended in August last year after lasting 20 months, spoke of the strain imposed on judges and other court members by such "mammoth proceedings".

For this reason he advised that the number of persons brought to trial at any one time should be kept to a minimum.

The opening session of the conference was attended by President Heinrich Luebke, of West Germany, the Ministers of Justice of West Germany and Austria, and the Deputy Minister of Justice of Canada.

New Trial for Rademacher

Munich (JCNS) Reports that Franz Rademacher, a former Nazi diplomat, had been temporarily in custody in Israel suspected of espionage and that he had returned to Germany on release, have been denied by the Bamberg public prosecutor.

Rademacher, a former official of the Jewish affairs department of the Nazi Foreign Ministry, recently surrendered to the Bamberg police after returning from Syria. He is in hospital pending a second trial on war crimes charges.

In 1952 Rademacher was sentenced to 41 months' imprisonment by a Nuremberg court for complicity in the murder of 1,300 Serbian Jews. He fled to Syria while waiting for the outcome of an appeal.

Referring to the reports that Rademacher had been captured by Israel a spokesman of the public prosecutor's office said that, on the contrary, he had been tried by a Syrian court on charges of espionage for the Jewish State. He was acquitted and returned to West Germany.

Simplicissimus, Munich
At Frankfurt Trial: Donnerwetter, they don't stop talking about those extermination camps.

Work stops on Elath's Refinery

Jerusalem (JCNS) Weeks after receiving a licence to build an oil refinery at Israel's Red Sea port of Elath, and beginning building operations, the Sonol Company has been asked by the Cabinet's economic committee to stop the work.

The Mayor of Elath had granted the licence and encouraged the company to begin building despite objections by the Ministries of Health and Tourism. They maintain that the refinery is sited too close to the town and its beach and will be a health hazard, as well as spoiling Elath's attraction for tourists.

The Cabinet economic committee has announced that it will now review the question of the site chosen for the refinery, taking health, economic and aesthetic considerations into account. It will also consider alternative sites.

Bamberg prayer-room not to be moved to Jerusalem

Munich (JCNS) A request by the Israel National Museum for the loan of a Jewish prayer-room of historic value from the Bavarian town of Bamberg has been refused by the town council.

It did so following a study by experts of the Bavarian office for the maintenance of monuments which found that there would be risk of damage if the room which dates from 1735, were moved in its present state.

The council agreed to a suggestion by the Bavarian office of monuments, to restore the prayer-room and provide a replica which would be available for display.

Joint French-Israel ocean studies may begin soon

Haifa (JCNS) France is reported to have offered the use of a new research ship, the 2,500-ton Charcot, for joint French-Israeli oceanographic studies of the Mediterranean, which are expected to begin soon.

Agreement in principle for joint scientific studies, including oceanography, the development of arid zones and the use of solar energy, was reached during the visit to Paris in 1964 of Mr. Levi Eshkol, the Prime Minister.

Commodore Yohai Bin-Nun, 42, the former Commander of Israel's Navy, has been appointed head of the Oceanographic and Limnology Administration established under the auspices of the National Research and Development Council.

He said that the new agency would initiate research for exploiting the country's sea and lake areas and open an oceanographic institute at Tel Shikomona, near Haifa.

New Appointee

Dr. Marvin Goodman has been appointed coordinator of Psychological Services as of October 24th, as was announced by the Board of Education for the Township of North York. He will succeed Dr. F.S. Wilson, now an assistant professor with the Ontario Institute for Studies in Education.

Born in Toronto, Dr. Goodman is a graduate of the University of Toronto with the degrees of Bachelor of Arts, and Master of Social Work. He received his degree of Doctor of Philosophy in psychology from the Michigan State University in 1962.

After completing a year as a post-doctoral Fellow in Counseling and Psychotherapy at the Merrill-Palmer Institute in Detroit, Dr. Goodman became Chief Psychologist of the Child Guidance Clinic in Saginaw, Michigan, and subsequently became Head of the Day Hospital Program at the clinic. Since September, 1965 he has been Chief Pyschologist at the North York General Hospital and Mental Health Clinic.

Dr. Goodman is married and the father of two.

Citrus Season Begins

Haifa (JCNS) The Israeli citrus export season began with the despatch of 1,800 cases of grapefruit to France. A total of 300,000 cases is expected to be exported by the end of the year.

About twelve million cases of citrus are expected to be handled by Haifa port during the season and four million by the new port of Ashdod.

Letters To The Editor

Are We Sheep?

Dear Editor:

Congratulations upon the courageous editorial (Bury the Hatchet, The Canadian Jewish News, issue of October 14th).

While the enemies of Israel at the United Nations are uniting against the Holy Land, the Zionist parties here are consistently at each other's throat. Do they really believe that we, the members, are sheep?

Toronto Malka Levine

Why The Silence?

Dear Editor:

I am surprised by the silence following the sensational revelations several weeks ago regarding the famous articles in the West German magazine, Der Spiegel, concerning Reiner Beck and Bruno Dorder.

As we all know from the daily press, these German privates (one of them, "partially" Jewish) were executed on May 13, 1945, by Germans in a Canadian prisoner-of-war camp on Dutch territory.

These Germans had been accused of betraying Hitlerism. The Nazi officers in the camp put them to death with the approval of the Canadian officers, under German law.

Der Spiegel, respected throughout the world for its true liberalism, spilled this secret in order to attack German militarism. The demand was made in public for a government investigation. Ottawa promised an aswer. Where is it?

Montreal L. Cantor

Hebrew Children's Home Appeals To Community

Many readers have inquired from The Canadian Jewish News whether one can support the most recent initiative to establish here the Ontario Hebrew Children's Home, a necessity for solving the problem of foster children and orphans.

The committee of the Ontario Hebrew Children's Home, which is incorporated under the laws of the Province of Ontario, informs us that contributions from ten dollars and up towards the direction of the Home will be acknowledged gratefully.

Address of the Ontario Hebrew Children's Home is: 319 Spadina Avenue, Toronto 2B, Ontario.

the lighter side

HOW LIBERAL CAN YOU BE

by Jack Feffer

I admit to non-objectivity when it concerns the widespread publicity chasing which one notices among spiritual leaders. Those who preach meekness, humility and modesty somehow always find the road to best public relations agents.

Also I am especially unhappy whenever I read about proclamations to the world at large about the "liberalism" of certain Jewish preachers.

The fault, I believe, is not theirs but mine. I'm a liberal (with a small "l") in politics and in the area of equality of men. But in the field of religion, I don't mind saying I'm reactionary.

For instance, my liberal rabbi keeps telling me that a modern Jew does not necessarily have to pray with shawl and philacteries. But, since I'm oldfashioned, somehow I cannot discard the tallith and tefillin which for millenia were the attire of the praying Jew. It warms me up when I envelop myself in the prayer shawl; I feel I'm part and parcel of the community of Israel.

Also, I disagree with one of my best friends, a progressive spiritual leader, about mixed seating in the synagogue. Granted, this attitude is not motivated by piety but by altruistic reasons. You see, I'm glad to get away from my wife's chatter, be protected from her by the mekhitza. So why should I be the one to destroy this wonderful separation that keeps the family together by providing us men with a well deserved refuge from constant female talk?

Furthermore, I never bought the slogan that the family that prays together stays together. I know for a fact that in the olden days, when the family was separated during prayer, a divorce was an event talked about for years.

In Toronto we are fortunate in many expressions of liberalism. Apparently we recently have become, if not the Jerusalem, at least the Mecca of progressive religion.

When a suburb of Detroit, for instance, stole the distinction of having the only rabbi who openly professed he does not believe in God, we in Toronto lived to see the first prayer book for the "secular" Jew.

A leftist Jewish organization here prides itself that its prayer book has nothing to do with formalized Jewish religion. Somehow the organization knows how to give the "secularist" Jew a way to pray - in Yiddish - without the oldfashioned, typically Jewish God of Abraham. Now it is more than likely that the "secularist" rabbi from Detroit and the "secularist" prayer book publishers in Toronto may join forces for a new, more progressive expression of Judaism.

All these manifestations of progessive attitude, however, are pale in comparison with the new Torah which we are about to receive from the pen of a local spiritual leader. It seems, according to a typically Madison Avenue pre-publishing publicity campaign, that from the days of Rashi through Reb Meir Simcha's Meshech Hochma - despite all the classics which interpret the Pentateuch - generations were buried in the deepest catacombs of ignorance because they did not live to see our day when a Toronto rabbi would explain the meaning of the Five Books of Moses.

After all, that's progress, a sign of our times.

I'm positive that the fifteen thousand Moscow youngsters who danced on Simkhat Torah on the Square outside the synagogue in the most unexpected demonstration of loyalty to Judaism must have been inspired by some progressive rabbi who visited the city. For, the oldfashioned interpreters of the Torah have no appeal to these youngsters.

No doubt my eminent young colleague of a New York Yiddish daily and the Israeli reporters who covered the visit in Moscow of progressive American rabbis must have been dead drunk when they wrote that Chief Rabbi Levine and other Moscow Jews were incensed by these liberal visitors who showed the Moscow Jews the modern approach to Torah by publicly desecrating the Sabbath at the gate of the synagogue.

All this, of course, is oldfashioned talk, pure obscurantism - if obscurantism can be pure.

Why, it won't be a secret much longer. The day is not far off when we shall be introduced to the new interpretation and explanation of the Bible, the blessing of which the unfortunate two hundred generations before us were unworthy and which will be produced here in our time in our community.

The modern Jew is fortunate indeed.

The story is told that when the Bible first was translated into Greek, the apparition of the Septuaginta was the cause of a fast. For, those oldfashioned rabbis did not appreciate the blessing of translating the Torah into a foreign tongue. They feared that those who rendered the Holy Book into Hellenic words were not learned enough to interpret Judaism to the non-Jewish world. But this was the dark period when we didn't have such learned liberal rabbis with a deeper understanding of the Torah than all its commentators in the past.

It really takes profound Torah scholarship, the ability "of swimming in the sea of the Talmud" and the unparalleled knowledge of all past commentaries of the Bible to truly transmit the Holy Book to the modern man in the modern age.

And all this miracle, wonder of wonders, will happen right here in Toronto.

KEEP SMILING

WHAT'S THE DIFF?

Maxie Greenburger dialed a phone number. A female voice said, "Pierce and Grainger".

So Maxie said, "I wish to talk to Mr. Sexauer, please."

"Who?"

"Mr. Sexauer, please."

Again, "Who?"

"Look, Miss", Maxie said irritated, "don't you have a Sexauer?"

"Mister," the aghast reply came, "we don't even have a coffee break!"

A PROFESSION?

Eighty-five-year-old Papa was acting childish. His concerned children decided to call in a psychiatrist.

The doctor asked Papa to lie down on the couch and close his eyes. Then he questioned him continually. He asked Papa to raise an arm, put it down, raise a leg, put it down, and so on. After an hour and doing everything he was asked, Papa became rather tired of the doctor. He pretended to fall asleep.

The psychiatrist finally left, saying he would submit his report. After he was gone, Papa opened an eye and asked his son, "Tell me, Bennie, the meshuggena (crazy one), did he leave already?"

THOUGHTFUL

Mrs. Yenta, all 250 pounds of her, sat down at breakfast at her favorite mountain resort. She greeted the ladies at the table and motioned to the waiter.

"First give me a class of hot water with lemon, then a large glass fig juice, then a plate of prunes, then a bowl of bran flakes with a raw apple cut up in little pieces, coffee and bran muffins."

"See", she said to her table companions, "nothing for me; everything for the bowels."

Sermon of the week

Two Testimonials

In this commentary to the Torah, Nachmanides asks a very pertinent question: Why is it that the Bible gives no reason for the choice of Abraham?

The question is all the more pointed if one contrasts the different ways in which the histories of Noah and Abraham are introduced.

In the one case, the principle character is heralded on the scene with a glowing advertisement of his virtues: "Noah was a righteous man and blameless in his generation: Noah walked with God".

But in the case of Abraham, there is no opening praise. The story begins with a command: "Get thee out of thy country, and from thy kindred, and from thy father's house". Why this apparent discrimination in favour of Noah?

Nachmanides answers that any justification of the choice of Abraham would have meant retailing the stories, familiar to us from the Midrash, of Abraham's public rejection of idolatry and his subsequent ill-treatment at the hands of the people in Ur; and the Torah preferred not to dwell on the beliefs and misdeeds of idolaters.

Another answer may be suggested. It is that Abraham needed no words of recommendation, for his whole life of faith and trust and sacrifice was his best eulogy. His willingness to leave his family and venture forth to a strange land at God's command; his bold proclamation of one unseen God to people reared in polytheism and idolatry; his trust in God in circumstances which seemed to contradict all that had been promised to him; his readiness to sacrifice his only son and destroy all hopes of posterity — these speak louder than any words of praise.

In this case of Noah, however, there is nothing in his life's story that points to excelling virtue. Were it not for the testimonial with which he is introduced, one would have no reason to think of him as an outstanding man.

Anyone who has had to write references (or, for that matter, give obituary addresses) will appreciate the distinction. When there is nothing remarkable in the way of achievements or services, one has to make do with clichés and overworked adjectives — good, decent, reliable, honest, hardworking, etc. But when there are specific and noteworthy deeds to which one can refer, one can dispense with the stock adjectives. The man's life speaks for itself.

This contrast between Noah and Abraham is not without its lesson for us. There can be two types of piety. One is the vague, ineffective, inward-directed piety of a Noah. The other is the active, heroic, outward-directed piety of an Abraham. The first left no impress on its generation and created no movement in history. The second produced a people and a faith, and made a history. There can be no two opinions about which should be emulated.

TORONTO AFTER DARK

HEART MISSES A BEAT – Constance Towers (seated) as Julie, singing, Bill, the torch song made famous by Helen Morgan in the Music Theater production of the Kern and Hammerstein, Show Boat. The musical is at Toronto's O'Keefe Center till tomorrow night, Saturday, October 22nd.

CHILDREN'S HOME TO BENEFIT – The Earlscourt Children's Home, which will be the beneficiary of all proceeds from the thirteenth annual Toronto Antique Show sponsored by the Wimodausis Club of Toronto at O'Keefe Center, from Monday, October 31st, through Thursday, November 3rd.

NEW YORK CITY BALLET

The New York City Ballet, performing at O'Keefe Center for a week beginning Monday, October 24th, is sponsored by the Toronto Branch of the National Ballet Guild.

Under the guidance of its founders, Lincoln Kirstein and Mr. Balanchine, the New York City Ballet has become one of the world's greatest companies. Repertory includes classical ballets, abstract ballets, story ballets, pas de deux and full length productions such as A Midsummer Night's Dream.

APA ATTRACTION

Starting coming Tuesday, October 25th, the Royal Alexandra Theater will present APA Repertory Company's first attraction, We, Comrades Three, a drama by Richard Baldridge based on the work of Walt Whitman. This is the first new American play to be introduced into the acting company's permanent repertory and will be included in the APA's inaugural repertory season on Broadway.

Whitman's mother is played by Helen Hayes, First Lady of the Stage.

ISRAELI PAINTING

At its mammoth bazaar coming Wednesday, Toronto Hadassah-Wizo will present an Israeli painting to the City of Toronto as its salute to the Centennial. The painting will be presented to Mayor Philip Givens by Mrs. Bernard Mayer, president of Toronto Hadassah, at a reception which will be held that same afternoon, October 26th.

THE LENNICK SCORE

Actress Sylvia Lennick is thrilled because the trip she and husband Ben made to Edmonton last spring was a tremendous triumph. They performed to over one hundred percent capacity; extra chairs had to be provided. The two already are invited back for next spring.

Meanwhile their Belmont Theatre Productions, which includes the very talented Jack Merigold in his directive and managerial capacity, plan an ambitious and entertaining season at their comfortable Hydro Theater.

A welcome innovation is the Belmont Theatre Associated that offers the community a rare opportunity to participate in unusual theatrical evenings. Considering that two tickets will be available to every production, plus an opening night, meet-the-stars coffee party, a something-special-evening every month (first "special" speaker Michael Langham, October 30th), workshop in all its phases - membership rates are next to peanuts.

Opening on Thursday, the 27th of October, with American Dream, and The Collection, other presentations to follow are Chekhov's Uncle Vanya, S.J. Perelman's The Beauty Part, Days and Nights of Beebee Fenstermaker, and more.

NEW PAINTING

Mazelow Gallery is presenting the new paintings of Montreal-born Moe Reinblatt to October 29th.

RETURN BY REQUEST

This weekend, through tomorrow night, Castle George is presenting Tommy Ambrose, who is performing to the vast throng of patrons clamoring for their favorites. At the same time, the Art Ayre Trio at the Spaghetti House features this week Don Thompson, tenor saxophonist.

BRASS BUTTONS

The Hook and Ladder Club of the Beverly Hills Motor Hotel always is exciting. Tehri latest fad is their hep orchestra done up in firemen's dress; hence their name - The Brass Buttons. And they remind one of Tijuana too!

HELD OVER

The compelling Polish film, Border Street, at the Brighton Theater, is being held over till Wednesday, October 26th. The fascinating movie is being viewed to capacity, albeit with mixed emotions. It is in Polish dialogue with English subtitles.

KOSHER COFFEE CLUB

These days the Penny Farthing, one of Toronto's most popular coffee houses, is affectionately dubbed the Kosher Coffee Club. It's virtually the hangout of Malka and Joso, Eduardo Sasson performs for a week starting Tuesday, October 25th, and Geula Gil is scheduled to appear beginning November 15th. The owner? A swell guy by the name of McHugh.

Incidentally, Eduardo Sasson stems from one of the most illustrious Sephardic families of the Far East and Middle East, and London. What he does with an Israeli song can only be imagined. Though his golden voice is at home in any language, let he does Mother Machree with a Yiddish twist!

The Sassons are known as the Rothschilds of the East.

Recipe of the week

OAK AND BUTTERMILK QUICK BREAD

3 cups flour
1 cup sugar
1 tsp. salt
1 tsp. baking powder
2 tsps. baking soda
1 1/2 cups rolled oats
2 eggs, lightly beaten
2/3 cup unsulphured molasses
2 cups buttermilk
1/2 cup chopped nuts
1 1/2 cups raisins

Preheat oven to 350 deg. Sift flour, sugar, salt, baking powder and soda into a mixing bowl. Stir in the oats. Add eggs, molasses and buttermilk; mix well. Stir in nuts and raisins and turn batter into two greased 9 x 5 x 3 inch loaf pans. Bake about one hour. Cool. Yield: Two loaves.

HELD OVER! Thru Oct. 26
Polish Film 'Festival' Winner. The Truth about Warsaw Ghetto Uprising. Alexander Ford's
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FULL CAST -- Shown are members of The Hollywood Blues company, now playing at Toronto's Old Angelo's: (front) Tom Kneebone, Rita Howell; (rear) Joan Karasevich, Gordon Thomson.

the lively arts

THEATRE * MUSIC * FILM

by D. Cohn

● Concert violinist Mischa Elman, 75, accepted a $25,000 settlement for injuries received in 1963 when he fell into a grease pit in a garage in new York City. His original claim was for $100,000.

According to Elman, the accident occurred when he went to the garage to inquire about renting space for his car. Following the direction of an employee, he went to an area where "I was caused to slip, trip and fall into a pit."

For many months the violinist was abed for injuries to his right ankle and leg and partial loss of the use of his right shoulder.

● Barbra Streisand is facing motherhood happily in a chic plaid tent coat and variations of the style in luxurious fabrics. She is Irving Berlin's choice for the role of Annie in, Annie Get Your Gun, for the screen.

● Max Schell is due to begin filming of Franz Kafka's The Castle, in Czechoslovakia, in the village where Kafka worked. Villagers are not happy about having a film crew coming in and stirring up unhealthy publicity.

● Dinah Shore, in Las Vegas, can't sit down in the $3,500 pearl-embroidered Norman Norell pajama suit which she wears in her act.

● Phillis Diller, who is coupled with Uncle Miltie Berle in some of his TV shows, tells of the time she applied for a driver's license, passed all tests but didn't get it. Looking at her picture, the clerk quipped, "Come back tomorrow when you look better."

● It's happening! Gina Lollobrigida will divorce Milko Skofic.

● Fiddler On The Roof, which opens at Toronto's O'Keefe Center on November 7th, reports a $1.2 million profit. And this doesn't include film rights sale.

● The late Sophie Tucker liked to call herself the Queen of Schnorrers. She contributed from her earnings more than $3 million to philanthropic causes, both in America and in Israel.

● Because of Yom Kippur and out of respect for Eddie Fisher and Buddy Hackett, Andy Williams taped his Friday night show in the daytime. Eddie sang Kol Nidre at Hollywood's Temple Israel.

● Jackie Mason, in Las Vegas, said, "I'm canceling my show here tonight completely. I think so much of this sacred holiday, I wouldn't even ask a Gentile to work in my place."

Victor Borge refrained from working that night too.

● In Israel now, French mime Marcel Marceau, who appears on stage for hours without uttering a sound, spoke eloquently on the art of pantomime. His English is lightly accented and he refers occasionally to French. "I have found," he said, "that throughout the world, every audience is exactly the same. All people react the same way at the same moment everywhere. Pantomime is international, and the mime always plays a Man."

This is Marceau's third visit to Israel since 1949. He is planning to make a full length pantomime film, a Franco-Russian coproduction, based on Gogol's play, The Nose. The Kirov Ballet will be featured.

The world famed mime recently completed another full length non-talking film, Contrasts, giving the life story of a man from boyhood through his role in the French anti-German resistance, to marriage and maturity.

Says Marceau, "You have to demand culture. James Bond you get without asking for it." Then he adds, "Don't misunderstand me. I like James Bond. But now and again you need culture too."

Noting that Israelis Shaike Ophir, Israel Gurion and Juki Orkin had studied with his mime company and that Israel has other mimes besides, Marceau thinks Israel produces more mimes in relation to its population than any other country in the world.

"Pantomime," he contends, "has the ability to express whatever words can express - and more. Words can deceive. Naked actions cannot."

FIRST LADY OF THE THEATRE

Helen Hayes, known as the First Lady of the Theater, who stars in, We Comrades Three, by Richard Baldridge from the works of Walt Whitman, which commences at Toronto's Royal Alex on Tuesday, October 25th for one week. Miss Hayes, in private life the wife of the late Charles MacArthur, and close friend of the late Ben Hecht, was very active on the Committee to Save the Jews of Europe, in the '40's, and had supported the Irgun.

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Zim Lines' holiday cruises which it had introduced during the 1966 Passover and Rosh Hashana season have proven so successful that the steamship line plans to repeat the schedule, though more extensively.

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The coming season offers a Purim Carnival Cruise, the Passover Festival Cruise, the Rosh Hashana High Holidays Cruise.

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SHOW BOAT: SHMALTZY

by Barbara I. Pearl

In the first quarter of the century, Edna Ferber wrote a book. Show Boat. It depicted chiefly life as lived leisurely on a boat cruising lazily along the Mississippi River, the occupants of which were dedicated to a long stretch of gambling and gaiety.

WILL STAR OPENING NIGHT -- Sylvia Lennick, female third of Belmont Theater Productions (which includes Ben Lennick and Jack Merigold), stars in Albee's, The American Dream, and Pinter's, The Collection, which usher in the current season on Thursday, October 27th, at Toronto's Hydro Theater.

However, the book contained more meat than at first met the eye. Though individual romances flourished, Edna Ferber hit a resounding chord when she touched the strings of discrimination. One sensed the hardship and frustration of the Darkies as, to the naive and uninitiated, they seemed to while away their days along the banks of the muddy Mississippi.

Then along came Hollywood. And from that day to this, Show Boat never was the same.

The version one is treated to, as performed at O'Keefe Center, may not quite meet Miss Ferber's specifications. But, according to Hollywood and Broadway - it's shmaltz.

In essence, the current presentation is the most spectacular ever presented. Fancy a huge boat being operated on stage. Fascinating and only at the O'Keefe!

One loses all rhyme and reason after hearing a song or two. For, one who remembers vividly the romanticism of the 'thirties is overcome by nostalgia while a hep cat reveals she is not all jitterbug.

May as well forget the plot. When Ravenal (Stephen Douglas) and Magnolia (Barbara Cook) sing in duet, Only Make Believe, one is transported to a world of make believe; when Joe (Irving Barnes) and the Stevedores give with Ol' Man River, one assumes the burdens of the world; a turn at, Why Do I Love You? - and one melts; After the Ball - it all tells a story; when Julie (Constance Towers) emotes with, Bill, the heartbeat of the world pauses.

Through it all, one can't help loving Captain Andy (David Wayne) and his wit.

Whatever one's reaction to Show Boat - highly entertaining it is.

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theater in Montreal

MAX FRISCH'S "ANDORRA" AT THE APPRENTICES SORCIERS

by Paul Goldstein

Max Frisch's famous play was not intended to provide comfort. It was meant to be held up as a mirror to the inner soul of man.

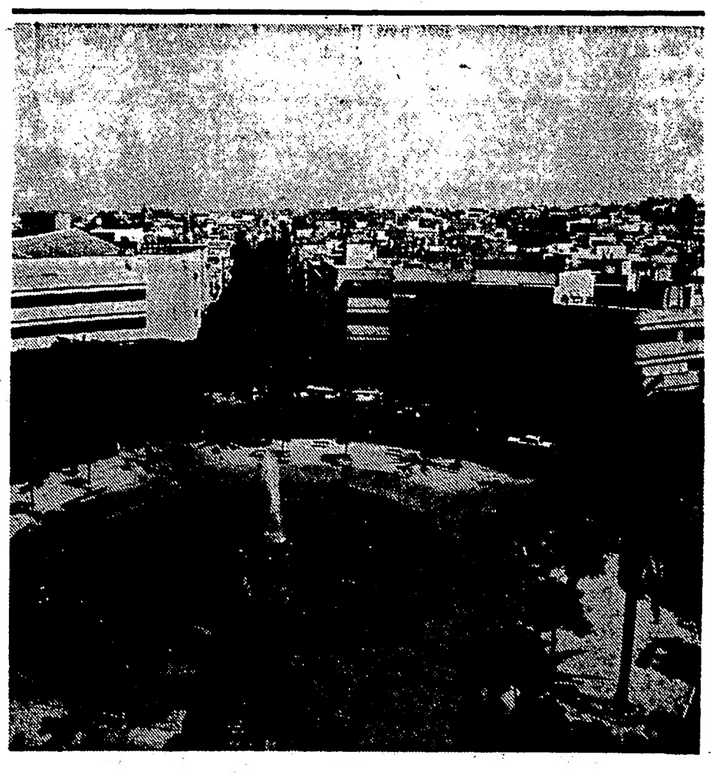
Andri, the hero of the play, is cast in the role of a Jewish orphan, by his father, who claims to have rescued him during a pogrom in the neighbouring enemy country. But when the townspeople start to detect in the lad all the sterotype characteristics which their prejudiced minds tell them every Jew simply MUST have, they strip him of every normal human trait and impulse, by forcing him to behave like their "Jewish type".

When, in spite of Andri's staunch resistance, the inevitable character mutation sets in, prejudice has fashioned a new Jew in its own image. From here on, events take their ineluctable course. Having manufactured their scapegoat, the good Andorrans are determined to make him act the part. Nothing can save him now, not even his father's belated admission that he had invented the story to cover up his liaison with an enemy woman, and that Andri is not a Jew, but his own son.

Jacques Lebel, a sensitive young actor, portrays a highly convincing Andri. Michael Garant is equally convincing as the pathetic father, who fears that his cowardly deceit may lead to his son's destruction and who tries in vain to save him.

The other characters, like allegorical symbols in a medieval morality play, personify the destructive traits of cowardice, envy, and cruelty. The guilt-ridden rationalizations of the soldier, the inn keeper, the carpenter and others, sound like captions from Peter Ustinov's We Were Only Human.

Jean Pierre Saulnier, the young new director of Les Apprentis Sorciers told me that they selected Max Frisch's Andorra because it deals with major social issues. Another reason for picking Andorra was it suited their theater's particular stage setting. With its revolvable seats, the two stages at the opposite end of the long hall, the narrow aisle, that is also used as a stage, and that divides the audience in two halves facing each other, this, Saulnier proudly proclaims, is the first and only "theatre mobile" in Montreal. Andorra, by the "Apprentis Sorciers", must be seen as an unusual modern theater experience; as the probing of a cruel and enduring social problem and last but not least, as a manifestation of the cultural vitality and social coming of age of French Canada in intellectual youth.



The Canada Fair Employment Practices Act
PROHIBITS DISCRIMINATION IN EMPLOYMENT

THE PURPOSE OF THE ACT is to protect workers against discrimination in employment and in trade union membership on the grounds of RACE, RELIGION, COLOUR or NATIONAL ORIGIN.

THE ACT APPLIES TO employers in works or undertakings under federal jurisdiction and to trade unions representing persons employed therein. These undertakings include shipping, navigation, railways, canals, telegraphs, aerodromes, airlines, federal crown corporations, banking, radio and television broadcasting, as well as works or undertakings that have been declared to be for the general advantage of Canada, or are outside the exclusive jurisdiction of the provincial legislatures.

THE ACT FORBIDS an employer to refuse to employ a person or to discriminate against an employee because of his RACE, RELIGION, COLOUR, or NATIONAL ORIGIN. An employer is also forbidden to use an employment agency which practices such discrimination, or to publish employment advertising which is discriminatory, or to use discriminatory questions, written or oral, in connection with applications for employment.

THE ACT ALSO FORBIDS discriminatory action by trade unions in regard to union membership or employment on the grounds of RACE, RELIGION, COLOUR or NATIONAL ORIGIN.

ANY PERSON MAKING A COMPLAINT under the provisions of the Act, or giving evidence or assistance in proceedings under the Act, is protected from any retaliatory action that may be taken against him.

In addition to the federal legislation several of the provinces also have fair employment practices laws or similar legislation which protect workers from discrimination in employment in industries which fall under provincial jurisdiction in the province concerned. Provinces in which such legislation is in existence are Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan and British Columbia.

COMPLAINTS UNDER THE ACT SHOULD BE MADE IN WRITING TO THE DIRECTOR OF INDUSTRIAL RELATIONS, DEPARTMENT OF LABOUR, OTTAWA.

Hon. John R. Nicholson, Minister
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MY FATHER'S HOUSE

David Ben Gurion recalls his youth

The Canadian Jewish News proudly presents another FIRST: the memoirs of David Ben Gurion broadcast recently by Israel's national radio network on the occasion of the great statesman's 80th birthday. The text which will be serialized in our newspaper was translated from the Hebrew by Asher Walfish.

The very earliest thing I remember as a child goes back to the time I was two years old. I recall that they were repairing the oven in the yard, and for some reason or other it sticks in my mind. I know I was two years old, because later on I asked my parents too, and they also remembered when it happened. I can recall how we all sat around the table near the stove, and watched them repair it. That was the first thing I remembered.

Another thing I remembered from my early days, was connected with my father. I was a little sickly as a child, and he took me to see the doctor in Plonsk. Plonsk was a big city, and although the seat of our administrative district was later Warsaw, in the early days it was in Plonsk. My father took me to see the doctor there, and he gave me an examination. One thing which he examined particularly, was my head. Afterwards he told my father, that from the kind of head I had, I would be an important man one day.

My mother was very proud when she heard about that. She was rather orthodox, unlike my father, who was more of a free-thinker. My mother wanted me to become a great rabbi, but my father wanted me to be a famous physician. I think I must have been five years old, when we went to see that doctor. He found that my skull was more prominent in the rear, than is normally the case. At least, that is what my parents told me.

As far as mischief is concerned, I cannot remember whether I was mischievous as a child. But I can remember learning. I first began to learn with my grandfather. He used to take me on his knees, sit me down, and tell me how one calls a chair in Yiddish, then in Hebrew, and so on and so forth, with every other article in the house. After a month or two he used to give me a special test. He would tell me a Hebrew word with two consonants, such as rav, for instance. Then I would have to tell him another word of two consonants beginning with beth. After that, he would say another word beginning with my final consonant, and I would have to carry on until I could not think of any more words. Then the test was over, and I would be free.

That was the way I started to learn, even before I went to school. I mean heder of course, and not school. I learnt with my granfather when I was three years old, but when I was five he died.

GRANDFATHER'S SCHOOL

That's what I remember about my grandfather, and apart from that, my father wrote in his scrapbook about him, and I still have what he wrote in my possession to this very day. My grandfather was a great devotee of Spinoza, and spent a great deal of his time studying the philosophers from Plato to Spinoza. He was a big admirer of Mendelsohn and would try to study his Humash with his exegesis and the German translation printed in Hebrew letters.

I do not recall my maternal grandfather, because he died before I was born, and I was named after him. But I knew my maternal grandmother. My maternal grandmother used to live with us until she died, but my paternal grandfather lived in a house of his own. He was a lawyer, who used to wirte pleas and affidavits for people. The clearest memory I have of him is my sitting on his knees, and learning Hebrew.

I don't much remember playing the kind of children's games that you see generally nowadays. But I used to play chess when I was a child of seven or eight. We lived a little way out of town, and we had a big garden, with a field attached. Our field bordered on the field of the village priest, and both our properties lay at the entrance to the town. You may have heard about our street: it was called Goat's Street--Kozze Gass. There was no such game as football, when I was a child. Nobody played it, nobody had even heard about it. there were no other ball games either. But I remember that we used to get together with the Polish boys, sometimes for a rough and tumble as well. We Jews were the majority in the place but apart from that, we used to live in the central streets of the town, while the Poles lived in the outlying quarters. They were separated from each other. Each time a few Jewish boys would meet Polish boys and get into a quarrel, a band of Jewish children would flock together to help us, and then we would give them a thrashing. They never got the better of us.

The civil servants in the region were all Russion. They did not care whether Jews and Poles quarrelled, since they hated Jews and Poles alike. They never interfered.

Because we used to get the upper hand in these fights, I don't remember any sense of inferiority from my early days. I did not feel any anti-Semitism. On the contrary, there was a feeling of superiority. We personally had no trouble with the Russians, because my father was a lawyer, and he had connections in high places. He also had many friends among the Poles, and they would come to him in connection with their legal affairs. But; of course, our contact was with the Polish children, and our quarrels and fights were with them.

When we came up against a group of Polish boys, we would start pushing, shoving and shouting. One of us would say they were hitting him, and then the fight would start. But they would always run away in the end, because they were in the minority.

I don't remember getting into fights by myself, but only when I was with a group. There was no real reason for these things beginning. Somebody would perhaps throw a stone, or start an argument, and very often it was the Jews who started first. The police never paid any attention, because they were all Russian. In those days I was one of the rank-and-file, not what you would call a leader. As you might say, that only came later.

MOTHER'S FAVOURITE

My mother was very fond of me, perhaps because I was a little weak. The doctor told her that I ought to be in the countryside during the summer, and so she would travel with me to a village where she had a lot of relatives. My mother bore eleven children, but only five of them lived. Those five all came to this country, after me. I came in 1906 and my father came in 1925. Of the children, my younger sister came first then one brother, then another, and then another sister. They are all dead by now, even my younger sister. The others two brothers and a sister, were older than me.

I was the only child my mother used to take with her when she went to the countryside, perhaps because I was the sickly one. I was not sure whether it was just because she loved me very much, or that she was fond of me because of my ailment, and also because of the story with the doctor. She always used to talk bout me to her friends, and tell them that one day I would be a great man.

Every child has his favorite food, and there is one dish which my mother made us, and I liked very much: peas. In fact, I like peas to this very day.

I remained sickly till about the age of nine or ten, a year before my mother died. I remember that, because the second time I had to go to the countryside it was by myself, after her death, I was eleven at the time.

In our family the girls were all tall like my father, while the boys were short, like my mother. I remember how much taller my sisters were than myself.

We owned two houses. One of them was on the plot of land I mentioned outside the town. In one of the houses, on the floor above, there lived a labourer who used to work as gardener for us; his wife used to do our cleaning and laundry. In our second house, there lived the Rav, the first Rav whom I learnt with; his name was Rav Meir. My brother lived there too, the oldest of the family after he married.

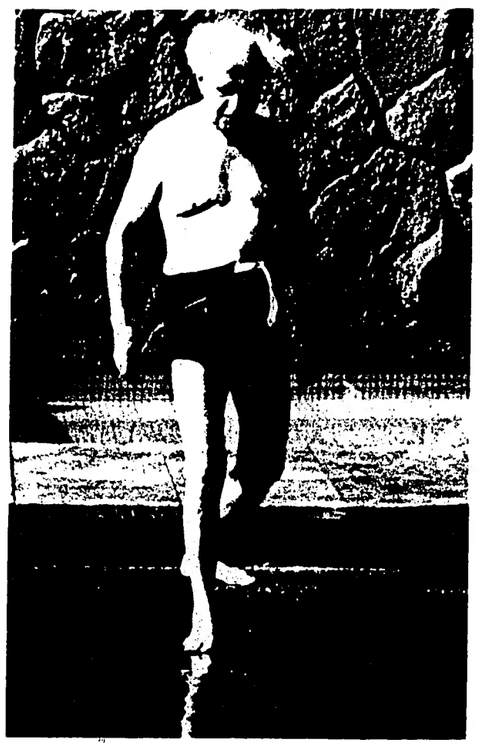
I remember how the children I was friendly with used to come to our garden, to steal fruits, apples, pears and cherries. I used to help them a little as well.

HERZL THE MESSIAH

My strongest childhood memories are from the time I began to take an interest in public affairs. I remember that I was ten at the time. There was a rumour about that the Messiah had come. He was said to be a tall handsome man, with a black beard, a Doctor. We heard his name too, Dr. Herzl. That was in 1896. A year later the Zionist Congress convened, but my father was a follower of the Hovevei Zion well before that. Meetings of the Hovevei Zion used to take place in our house, and I remember that everyone used to pay three roubles. I never understood why they used to send three roubles to Odessa, or what connection it had with Eretz Yisrael.

I became involved in public affairs when I was twelve. I was studying at a modern type of school, with a teacher who came from another town, Lask. I founded a Zionist Society, although it was not according to the Zionist rules and regulations for each child to pay membership dues of one kopek a week. After 40 weeks, each one of us had 40 kopeks, and that was enough to buy a shekel, so each one of us purchased a shekel. We insisted that our parents recognize us as a society. They refused, and said it was against the regulations, since we were under 18 years of age. And we gave way.

When I reached the age of 14 I became more active still. There were three of us, who were very friendly with each other. One of them is well known in this country, Shlomo Zemah, the writer. The other also became a writer, in America; his name was Shmuel Fuchs.



AT 80 – Ready for a swim in the Sea of Galilee.

HASIDIC BOYCOTT

They were both from Hasidic families, but they became free-thinkers, because they read the writings of Shmuel Berdichevsky and Achad-Ha'am. In those days all the children of Hassidic families turned free-thinkers and Zionists. There were only two exceptions. One of them was Simha Aizik, a shopkeeper and a learned Jew, a most remarkable person. Like most of the Hasidim in our region, he was a Gerer Hasid. He went to see the Rabbi to explain to him all about Zionism. The Rabbi was doubtful from the first, and then he told him he was against it, because the Jews ought to wait until the Messiah arrived. The second exception was the shochet, called Yitzhak Yankel Pastersohn, who lived in our house. The Jews of the community made the lives of these two people a misery, until finally they had to leave the town, because they were Zionists. Not all the Jews bothered them, just the Hasidim. They never gave those two a chance, and boycotted them. Simha Aizik had a shop, as I said, so the Hasidim refused to buy there. They refused to let him in to the Shtiebel for prayers, either.

The Hasidim did not go to the Beit Hamidrash for prayers. In our town there were three Batei Midrash, and one large synagogue. That was one of the finest synagogues in Poland. There is a picture of it drawn by an artist from Plonsk, called Butko. I have that picture at my home in Sde Boker, and there is a reproduction of it in the book about the Plonsk community. The Hasidim, did not go to pray in the synagogue, or in any of the three Batel Midrash, but in their own little Shtiebelach. The two men I was describing were Hasidim, and since they did not allow them into the Shtiebel to pray, they were both compelled to leave the town.

Simha Aizik was a genuine Zionist. He came to this country. Pastersohn went to America, and became a Rabbi there. In our town he was only a shochet, but over there he became a Rabbi.

The youngsters never listened to their parents. There were some Hasidim who were not so extremist, and did not stand in their children's way. Bu I remember one, a real fanatic, whose son came to this country. He knew that we used to hold meetings at our home on Shabbat, and he knew that his son was planning to go to one of these meetings. While his son was still asleep, he took his clothes, and locked them up somewhere. The poor lad remained naked all day, and could not go to the meeting. When he grew up, and came to this country, his father tore his clothes, according to the Kn'a ritual for bewailing the dead, and sat Shiva -- mourning for seven days because his son went to Eretz Yisra'el.

He never asked for news of his son. There was quite a big immigration from Plonsk, with people coming and going all the time. Yet that Hassid never once asked what happened to his son, who is a farmer in Kfar Malal, to this very day, called Avraham Brosh.

When Avraham finally made up his mind to go to Eretz Yisrael, I was living in Warsaw. He came to visit me there, entered my room, threw his hat off his head and said in Yiddish: "David, bring mir kolebs" -- kolebs meant pork. That was the way he wanted to rid himself of the yoke he had been carrying all those years. Nowadays he would not touch pork, not because he is orthodox. He just said it to me, to show that at last he felt himself free.

We three friends founded a Zionist society the name of called "Ezra", in 1904, calling it after the prophet in the Bible. We speak Hebrew. Since ours was the kind of town where everybody had studied Hebrew as a child, most of the youngsters knew the language. But children from working-class families did not have so many years of schooling, so they did not know Hebrew too well. Shlomo Zemah and I took over a Beit Midrash in the evenings between the Minha and the Maariv prayers, and started giving lessons to these youngsters. You might have called it Noar Oved, but the name did not exist in those days. We improved their Hebrew, until they began to speak it too, and then their elders began to speak it, until the whole of our town was Hebrew-speaking. It was very remarkable. That was in 1904, the year Herzl died.

I mentioned the rumours before, about the Messiah coming. People did not say he was coming to Plonsk. He was in Vienna, and he had come for the whole Jewish people. That year, in 1904 there was the big debate for and against Uganda. You recall that the Zionist movement split, at the Congress that followed Herzl's death. Most Zionists voted against Uganda, so the minority broke away under the leadership of Zangwill, and formed a Territorialist Association.

I remember once we were swimming in the river Plonska -- after which the town was named -- and as we were in the water, we talked about how to fight Territorialism. We came to the conclusion that the way to fight it was to go to Eretz Yisrael and we made up our minds to do so. We decided among ourselves who should go first and for family reasons -- which I can't reveal -- we resolved that Zemah should go first. There was some reason or other, to do with him taking a girl along. In fact, he did go to Eretz Yisrael, and every week he would send me a letter 20 to 40 pages long, describing the people and talking about the villages, especially the two moshavot he worked in, Petah Tikva and Rishon Lezion.

From the time we founded our society, "Ezra," we wanted people to give us official recognition. Our parents were unwilling, because that was against the rules and regulations of the Zionist Organization. So we travelled to Warsaw. It belonged to Russia in those days, and the whole of Russia was divided into districts as far as Zionist work was concerned. There was a Zionist official, called a polomuchnik in Russian, who was responsible for each district, and the polomuchnik in Warsaw was the lawyer Yashenoffsky.

SOKOLOV'S HEBREW

I had already heard that there was a great and famous writer in Warsaw called Sokolov, the editor of "Hazifira." We went to see him first. Naturally I spoke Hebrew with him, and I was astonished when he answered me in halting fashion. I did not understand how such a great writer could speak so lamely, being unaccustomed to speaking Hebrew. Later after I got to know him, when I was in the Zionist Executive and he was the President of the Zionist Organization, he spoke a wonderful Hebrew. But when I first met him in Warsaw, it struck me as strange.

He did not help us, nor Yashenoffsky either. The lawyer said there were rules and regulations, and only people over the age of 18 had full membership rights. We carried on with our work just the same, but two years later our "Ezra" society collapsed, because the three of us left Plonsk. Zemah went to Eretz Yisrael, while Fuchs, who was three years older than me, planned to go to Eretz Yisrael via London. He stayed a few months in London, then went on to America, and remained there to become a Yidish writer. He abandoned Zionism, although he returned to it eventually. I met him many years later.

I too had left Plonsk, for Warsaw. In those days it was hard for a Jew to be accepted at Gymnasia and University. There had to be ten gentiles to every Jew. In those days there happened to be a rich Jew in Warsaw, Waldberg, who founded a school to train engineers, although he himself did not belong to that profession. I thought over what I would do in Eretz Yisrael, and I decided that builders were needed there, so I would become an engineer. I started preparing myself to enter the training school, and meanwhile I took up teaching, in order to earn my keep. My father wanted to send me money, but I refused, although I agreed later, when I became a teacher in a modern school in Franciscana Street. I only taught there for six months, because I was preparing myself to enter the Waldberg School, and I had no time left over from my own studies, to allow me to teach.

to be continued

PAULA BEN GURION, THE HOUSEWIFE – In Sde Boker, in the Negev, the Ben Gurion's live a simple life. Mrs. Ben Gurion, a former New York nurse, is self-effacing. Like her famous husband she shuns luxury.

SWIEBEL • *the story of a shlemiel* Part 2 • *by Earl Rovit*

He never turned on the radio (Mrs. Fleischbaum had four radios in the house) or read anything. He would clear his mind with the morning coffee and project an internal movie on the inside of his head. Swiebel's private movies were equal in size to the stereophonic panorama-vision showings that he witnessed at the Zenith downtown, and they were similar in scenario and casting. The smiles were fifteen-feet wide and the gun holsters were as large as two-storey buildings, and he was as rapt a spectator to his own productions as to those that he reclined before in the front row.

After his breakfast he would wash his cup and spoon and knife (he preferred not to use a saucer), tidy up his room and return to the synagogue. Sometimes there was a larger morning service in the upstairs auditorium, and occasionally Rabbi Golden would have him accompany him on his late morning calls. His afternoons were generally free- a perfect time for the afternoon movie at the Zenith or the Oriental.

STUDY GROUP

Rabbi Golden had once tried to urge him to join the Talmud Torah study group that met in the early afternoon, but Swiebel's mind had blanked at the interminable explanations and paradoxes, and two meetings had sufficed to persuade himself and Rabbi Golden that Talmud Torah would do very well without his aid.

So, at least three afternoons a week - on one memorable week, six afternoons- Swiebel would spend his free time in the movies, resting on a front seat like a Roman patrician in orgiastic repose, watching the screen from a detached ritual distance. In the late afternoon he would be back at B'nai Yaakov for the afternoon and evening services, and then he would lock up the chapel for the night and return to Mrs. Fleischbaum's for a cold supper.

After supper and after repelling Mrs. Fleischbaum's attempts to get him to watch the wrestling with her, he would retire to his room, take a hot bath and get into bed. His room was almost precisely the way it had been when he first moved in eight years ago, except for the clothes in the closet and a color photograph of the sun which he had cut out of "Life" magazine and carefully stuck on to a shirt cardboard with adhesive tape.

This photograph was propped on top of the dresser, and while he lay in his bathtub or later in bed, Swiebel would close his eyes and project his internal movies while the image of the sun shone in four colors on the dresser.

STRANGELY EAGER

But one March day an unprecedented happening disrupted Swiebel's life-an unheard-of, completely unexpected event. Delivered finally to Rabbi Golden after an illegible series of forwardings and re-forwardings was a letter for Swiebel- a letter postmarked three weeks earlier from New York City. Rabbi Golden gave Swiebel the letter in his study and watched curiously while Swiebel held the envelope in his hands, turning it over from side to side as though it were a dangerous missile.

Swiebel inspected the handwriting and the return address (Miss Yaffee thought that it deciphered out to S. Weineck, but the Rabbi read it as Sweikitch). Swiebel held the letter up to the light, held it away from his eyes and then brought it closer. He sighed over it and put it unopened in his shirt pocket. The rabbi watched him, strangely eager to know what connection of life was making its demands on his shammas. Swiebel said nothing and turned to go out of the room.

"So, dank you, rebbe," he said, and he was almost out of the door.

"Not at all," Rabbi Golden said, restraining his exit. "We were all very excited to have a letter for you. Aren't you going to open it?"

Swiebel was caught on the threshold of the door, his face expressionless. "Yes dank you. Later. Later I open it."

"Well, is it-is it from somebody you know?" Rabbi Golden cursed himself for the ridiculousness of his question. "I mean-do you know who it's from?"

"Yes, dank you, rebbe," Swiebel said, inching out of the door. "It's mine brodder it's from."

"Mazzeltov!" Rabbi Golden said. "I didn't even know you had a brother. This is wonderful news for you. How long has it been since you've seen him?"

"Dank you, rebbe. Yes." Swiebel repeated, his head bobbing with his automatic gratitude. "Mine brodder. Tzfunzig jahr I haven't seen him. Maybe more. Dank you rebbe." And he escaped from the door and disappeared past Miss Yaffee's desk.

COMMON DECENCY

For the rest of the day and the next morning the letter remained in Siebel's shirt-pocket, the cancellations on the postage stamps smudgily visible against the white of Swiebel's shirt. Rabbi Golden's curiosity was intense, but although Miss Yaffee suggested that he just ask Swiebel directly what it was all about, he could not bring himself to.

Rabbi Golden delivered himself of a crisp lecture that it was all none of their business and that Swiebel's private life was distinctly a matter of his own pride which it was only common decency to respect. That the employment of a shammas did not give a shool any paternal rights or obligations over that shammas. That Miss Yaffee must have more important matters to worry about than the personal correspondence of one of her fellow-employees. But he found himself sneaking glances inside Swiebel's coat to see if the letter was still unopened. It was.

Swiebel himself was obviously concerned about the letter. His hand wandered unconsciously to the shirt pocket several times in the afternoon, as a man with a toothache will let his tongue slide over the offending molar to see if it still hurts. Swiebel was even so preoccupied as to begin to don a prayer shawl for Mincha, a mistake that he had not committed since he was an eight-year-old boy.

Word of Swiebel's letter had got around to the kaddish "regulars," but no one knew exactly how to approach the taciturn Swiebel on a matter that he was obviously disinclined to discuss. Silverstein, the junk-dealer, tried to initiate a tactful conversation on "long-lost brothers", but Swiebel only smiled his quick smile and escaped to another corner of the chapel.

That night Swiebel placed the letter next to his photograph of the sun on the dresser-top and he slept very restlessly. In the morning he replaced the letter in his shirt-pocket and there it remained unopened, through the early morning services, through his silent breakfast under the understanding stare of the cow, through the special funeral services that Rabbi Golden conducted in the large auditorium of the synagogue.

Swiebel returned to his room at Mrs. Fleischbaum's a little after noon and placed the letter on his bed. He went into the bathroom and washed his hands carefully. He wet his hair and brushed it methodically up and back from his forehead without looking in the mirror. Then he went to the cigar-box and counted out 95 cents, recounted it to make sure that the amount was correct and put the change in his trouser pocket. Then he took a pencil from his coat and carefully obliterated his name and address on the front of the envelope, bearing down heavily on the lead to make sure that the writing was completely covered. And then, on top of the blotted-out address he printed in thick pencil slashes a string of "Xs" across the top.

On his way to the movies, he slipped the letter into a mailbox and pulled the drop-handle two or three times to make sure that the letter had fallen into the right place.

THE END

Toronto Women's News

GENERAL MEET

The Toronto section, National Council of Jewish Women, will have its opening general luncheon meeting on Thursday, October 27th, 12:30 p.m., at Council House, Willowdale. Guest speaker will be Mrs. Marian Hahn Adams, editor of The Canadian Collector. Topic: Antique Collecting.

Head table guests will be: Mrs. Irving Appleby, president, Toronto section; Mrs. Lyon Wexler, recording secretary; Mrs. Louis Litwin, assistant vice president, membership; Mrs. Manny Rotenberg, chairman, antique sale committee; Mrs. Michael Langer, chairman, second careers; Mrs. Harold Lorie, honorary national president; Mrs. S.S. Berlin, past president, Toronto section; Mrs. Lou Horowitz, chairman, thrift shop.

INSPIRES WOMEN TO RECORD SUCCESS – Mrs. Samuel Sarick and Mrs. Jack Rothman became the two youngest Sponsors of the Women's Division, State of Israel Bonds, at the successful Sponsor Luncheon, on October 13th, at the home of Mrs. Ben Dunkelman. Chairman of the program was Mrs. Irving Sussman, 1966 Sponsor Committee Chairman, assisted by Co-Chairman Mrs. Max Glassman.

Mme Joan Comay, wife of the Ambassador of Israel to the United Nations, delivered an inspiring address on the remarkable advances Israel Bond dollars have made possible for the State of Israel over the past 15 years.

SHOWN ON PHOTO ABOVE left to right, are: Mrs. Samuel Sarick, Mme Joan Comay, Mrs. Jack Rothman, Mrs. Mendel Israelson, Women's Division Chairman and Mrs. Irving Sussman, Sponsor Chairman.

HADASSAH BAZAAR

Toronto Hadassah-Wizo will salute Canada's Centennial at its bazaar at the C.N.E. Automotive Building, coming Wednesday, October 26th, for its 41st annual appearance.

There will be action galore in the selection of clothing, household furnishings, general merchandise, as well as innumerable games, raffles, demonstrations, restaurants and commercial exhibits.

Featured will be three major door prizes: a Ford Falcon four-door station wagon; a Rambler American two-door sedan; a Suzuki motorcycle.

More than 3,600 Hadassah women from seventy chapters will participate in various capacities, catering to a crowd that may top the 50,000 of last year.

Money raised is distributed entirely in Canada in support of Hadassah's three outgirls; the Polio and Cerebral Palsy Rehabilitation Center at Sarafand; Medical Services in Israel.

Other events are: fashion shows, at 2:30 and 8:00 p.m.; all-day auction sale; hourly draw for free shopping at a supermarket; child photo contest; afternoon door prize (sable boa); hobby show featuring handicrafts designed and made by Hadassah members; Go-Go dancing in the evening; exhibition of paintings.

BAZAAR

Beth Am Synagogue's bazaar will be held on Wednesday, November 16th. Officers are: Mrs. L. Goldenberg, bazaar chairman; Mrs. Mac Klein, ways and means; Mrs. Sid Green, fundraising; Mrs. Jack Uger, assistant fundraising; Mrs. Ronald Rosen, publicity; Mrs. Lou Spring, Sisterhood president.

SUKKOT EVENING

Chadera Club, Pioneer Women, held a Hal Hamoed Sukkot evening recently at Viewmount Center, Rita Mandel presided.

Plans for the coming bazaar were formulated. Congratulations were extended to those who celebrated an event; good wishes were extended the sick.

The summer tea was reported upon. Mr. and Mrs. S.R. Cornbloom were thanked for the use of their summer home and for the generous amount turned in; also thanked were Rose Silver, Simmie Simlewitz, Becky standing projects: Nahalal, Canadian Hadassah's Agricultural School for boys and Cohen for their time and effort.

Refreshments were served.

MEETING

Hebrew Weston Sanitarium Service Club held its meeting on Tuesday, October 11th, at the home of Mrs. Jack Jacobson. Mrs. Sydney Winkler presided. Plans were formed for the tea which will be held on October 30th at the home of Mrs. Eli Herman.

Mesdames Harry Frisch and Jack Jacobson visited the tubercular patients at the sanitarium, bringing goodies.

Mesdames Sydney Winkler Ben Zablow, William Wolfish, Abe Ritchie, Norman Cappell and Jack Tenenbaum visited patients at the Hospital of the Chronically Ill in Weston.

TEA

Sisterhood of Adath Israel will tender its annual tea on Sunday, November 6th, 1:30 to 6:00 p.m. A musical depicting fashions will be presented under the direction of Doris Abbott. Dorothy Silverberg will present a program of fashions at 2:00 p.m. and 3:30 p.m. Mrs. Samuel T. Warren is chairman.

Mrs. Harry Solomon is president of Sisterhood. Tea Committee includes Mesdames E. Morrison, J. Bass, P. Ely, N. Trachter, D. Blackman, H. Wayne, H. Jonas, A. Collis, M. Steinberg, R. Kay, B. Abbott, S. Silverman, R. Bryce, M. Jacobs, A. Weinberg, A. Naiman, M. Scher, H. Bruner, J. Chapman, P. Granovsky, S. Taft, J. Silverman, S. Shain, N. Feiman, H. Wainberg.

GENERAL MEET

A meeting of Bruria Chapter, Mizrachi-Hapoel Hamizrachi, was held recently at the home of Mrs. J. Skurka. Mrs. J.U. Applebaum, president, extended congratulations to Mrs. J. Weinstock on the birth of a grandson, Rebbetzin Langer on the recent marriage of her daughter, Mrs. Abella on the marriage of her son. Mrs. J. Weinstock received a certificate for a tree in Israel. Mrs. Feinman and the daughters of Mesdames Kelner and Orfus were welcomed home from Israel.

The forthcoming bazaar of all chapters which will be held next month was discussed. Mrs. J. Applebaum won the evening's raffle. Refreshments were served.

ANNUAL TEA

The Mothers' Association Eitz Chaim School, will have its annual tea on Sunday, October 30th, at the school auditorium, from 2:00 p.m. to 6:00 p.m. Entertainment will be provided.

BALL

The annual ball committee of the Women's Auxiliary, New Mount Sinai Hospital, is planning details for the 13th annual ball on November 12th at the Royal York. Heading the committee are Mrs. Sheldon Hildebrand and Mrs. Howard S. Perlmutter.

The sume of $500,000.00 has been pledged towards the new hospital building campaign, paid during a five-year period.

HELD MEET

A meeting of the Menorah Chapter, Mizrachi-Hapoel Hamizrachi Women, was held recently at the home of Mrs. I. Steinberg. Mrs. M. Weisbrod presided.

Annual bazaar will be held on November 16th.

Last meeting was at the home of Mrs. B. Gasee.

MODES

BY RUTHIE

I don't know why everyone is making such a tzimmis (fuss) because some teenage youths want to sport long locks. The latest story (in a New York daily) is about two 16-year-olds who, since the beginning of the term, have been confined during class to the principal's office because they won't take a haircut. They're given class assignments and the teachers look in on them; but they're not allowed into the classroom.

These boys aren't delinquents either. Even the principal admits they're well mannered. Scholastically they rate over 85 per cent.

So they can be allowed a harmless fault, no?

By now the issue has become a principle. They've engaged the Civil Liberties Union on their behalf — you know, infringement on personal liberty and all that jazz.

* * * * * *

So if he wants, why can't a guy have long hair? Does that make him effeminate? It would take a whole lot more for a boy to masquerade his masculinity.

And while we're on the subject, George Washington wasn't virile? Napoleon and all the Louis' weren't manly? What about Ben Franklin and all the boys of his generation?

Yet did you ever see a portrait of any of them without a powdered wig? And how about the ruffles on their sleeves? And when they minced the minuet?

* * * * * *

Why doesn't somebody make a tooml (noise) about this year's fashion for women? Every place you look, you see pants, pants and more pants, in silk, satin, corduroy, sequins, at home, at the theater. And the men oggle.

It's crazier for women to wear pants than for men to have long hair.

And no matter what we think, every generation will produce queer but harmless change. Best thing to do is ignore most of it; the best will survive.

* * * * * *

You like the miniskirts? I think they're cute on anybody under sixteen. Yet I spotted a fifty-year-old grandma buying one for herself.

True, she had a slim figure and I don't blame her for being proud of it. But she should have thought of her varicose veins.

So if there are nuts of all ages, why single out the kids? At least, whatever they do is becoming.

* * * * * *

I remember how annoyed I was because Papa questioned my right to use lipstick when I was seventeen. He insisted no respectable girl wore makeup till she graduated from high school.

And I used to retort he belonged to the Year One.

Mama had given up the battle long ago. I pointed out she should be glad I didn't use it behind her back.

I remember the time the Spanish Look was the thing. I had long hair which I wore in a bun low on the nape of my neck, with a center part. I thought I was the cat's meow. And one day I splurged all my allowance on the wackiest looking long earrings from the Five and Ten.

I spent all evening trying them on and practicing the languid, Spanish look. With a flower in my teeth, I thought I was the most dazzling Carmen.

Who had time for homework? I was so absorbed in my own little world of who'll-be-first, I never noticed how Mama and Papa reacted, except that they were always screaming their heads off — what did they ever do to be punished like that?

* * * * * *

Well, did it hurt any? Millions of us released our energies harmlessly enough; we outgrew that phase and wound up just as staid as our parents.

So why harp on the kids today? They have to think up something different to counteract their exposure to the uncertain future of today's world of atom bombs. Believe me, they'll wake up soon enough.

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TORONTO WOMEN'S ORT CHAPTER IV, TORONTO WOMEN'S ORT GIVATAIM is holding the first ball at Inn on the Park, Saturday, November 5th, at 8:30 p.m. Convener Mrs. Roden, 225-0835. Tickets $7.50; hors d'oeuvres and coffee included.

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UNVEILING
MAKLIN, Esther (Jennie) — The unveiling of a monument to the dear memory of Jennie (Jean) Maklin of Hamilton and Toronto, Mother of Anne Mirvish and loving sister of Israel Lloyd Lazar, will take place on Sunday, October 23rd, 1966 at 2 p.m., at the Beth Jacob Cemetery in Waterdown, Ontario. Relatives and friends are invited to attend.

UNVEILING
HORWITZ, Charles — The unveiling of a monument to the dear memory of Charles Horwitz, beloved husband of Tillie, loving father of Marjorie Ginsberg of Ottawa and Joe of Israel, will take place on Sunday, October 23, at 2:30 p.m. at the Farband Cemetery on Wilson Avenue. Relatives and friends are welcome.

Toronto Obituaries

BADAT, ROSA - On October 14th, late of 267 Grace Street.

BAINERMAN, SAM - On October 14th, late of 4415 Bathurst Street.

COOPER, ROSE - On October 13th, late of 15 Midvale Road.

FORMAN, ALBERT - On October 12th, late of 251 Codsell Avenue.

GOULD, ARTHUR LEON - On October 15th, late of 18 Sultana Avenue.

HEIFETZ, SOLOMON - On October 13th, late of 575 Avenue Road.

ORENSTEIN, RACHEL - On October 16th, late of Jewish Home for the Aged.

RUDERFER, BENJAMIN - On October 14th, late of 922 Avenue Road.

SABLE, HARRY - On October 14th, late of 27 Lyonsgate Drive.

STEIN, HARRY - On October 15th, late of 10 Shallmar Blvd.

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BOROUGH OF YORK

VOTERS' LIST
1966

NOTICE IS HEREBY GIVEN that I have complied with Section 9 of the Voters' Lists Act 1960, as amended, and I have posted up at the office of the Clerk of the Township of York, 2700 Eglinton Avenue West and the Town of Weston, 2000 Weston Road on the 17th day of October, 1966, the list of all persons entitled to vote in the municipal elections for the Borough of York, and that such lists remain there for inspection.

AND I HEREBY CALL upon all Voters to take immediate proceedings to have any errors or omissions corrected according to law, the last day for appeal being the 31st day of October, 1966.

DATED at the Township of York this 17th day of October, 1966.

H. G. COURTMAN, Clerk
Township of York and
Returning Officer,
Borough of York

NOTE: Copies of the Voters' List may be inspected at any of the Township or Town Public and High Schools, Fire Halls, Public Libraries, Police Station and Hydro Buildings.

IF YOU HAVE CHANGED YOUR PLACE OF RESIDENCE THIS YEAR make sure your name is on the Voters' list. You may ascertain this information by telephoning 766-3481 on or before October 31st, 1966.

A person qualified to vote on all matters at Municipal Elections must be 21 years of age, a British Subject (Canadian citizens are British Subjects) and Owner or Tenant or wife or husband of an Owner or Tenant, and his or her name must be on the Voters' List or added thereto by an appeal made within the time above mentioned.

A person who is 21 years of age, a British Subject, and who has resided in the Municipality since the 1st day of January, 1965, is entitled to be entered on the Resident Voters' List and is entitled to vote for members of Council and on any question that may be placed on the ballot other than money by-laws, but is not entitled to vote for members of the Board of Education or Money By-laws.

NOMINATIONS

A meeting for the nomination of candidates for the offices of Mayor, Board of Control, Members of Council and of the Board of Education will be held at the Council Chamber, 2700 Eglinton Avenue West, Township of York, on Monday, November 21st, 1966, at the hour of seven o'clock in the evening.

ELECTIONS

The Municipal Elections will take place on Monday, December 5th, 1966. Polls will be open at 10 o'clock a.m. and close at 8 o'clock p.m.

H. G. COURTMAN, Clerk, Township of York
& Returning Officer, Borough of York

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HUMAN RELATIONS

When a Girl Marries

DR. ROSE N. FRANZBLAU

QUESTION: My husband and I, in our middle forties, have two beautiful and brilliant daughters (20 and 14). Channels of communication between us were always open.

With the older one, this has changed. When she was a high school senior she met a boy and dated him steadily. She went on to college and was on the dean's list.

After two years, they wanted to get married. I pleaded with her to finish college first. She objected and was married in June. We had to promise that we would pay her tuition, books, etc. until she graduates. We did. Her trousseau, the wedding, etc. was a great financial strain. Now she is trying to excel in housekeeping, laundry and cooking. Her grades have dropped. He works (pay $85) and attends college at night.

The boy, we learned later, is nervous, delicate and a picky eater. His demands are unheard of. She goes around without a penny in her purse. When we spoke to him, he said she knew of his habits beforehand and had accepted him. She agreed. She loves him dearly and is always defending and protecting him. I told her she is not his mother.

It is now clear we must remove ourselves from the picture. How can she give up her whole family? We are all crushed and bitter.

ANSWER: There are parents who can give graciously and generously only as long as the youngster is dependent on them for support and advice. When a youngster reaches the point where she wants to make her own decisions, particularly if these happen to be contrary to the wishes of the parents, they withdraw their once generous giving, materially or emotionally, and use it as a weapon with which to threaten or punish. Obedience to the parent's wishes is now required as a repayment for the money and goods the youngster once accepted.

When the subject of marriage was raised the matter that evidently concerned you was not the inadequacy of the young man but the possibility that your daughter might drop out of college. Once she promised to finish her schooling, you went along, and gave her a beautiful wedding and send-off. Apparently, you only found out the characteristics you dislike in him afterwards, and the whole picture has changed.

You think she is working harder at being a housewife than at being a student, and you are irked by this. But at this point in her life it is natural for her to want to excel as a wife. She knows that she can always make the dean's list.

Since your daughter defends her husband when you find fault with him, it is evidently not she who complains about him. He is charged with fooling and betraying her. In the charge against him, there is an assaultive and denigrating criticism of your daughter.

Both of them undoubtedly resent your intrusions and your unasked for comments and criticisms. If this is the only kind of communication they have with you, they perhaps justifiably want no part of it. You imply that unless they change according to your advice and wishes, you will remove yourselves from the picture. This will effect no change. It could only justify whatever distrust she may have had through the years as to the real motivations behind her parents' giving.

The change that needs to be made is to cease your unsolicited advice and criticisms. Then your daughter would be free to work out the normal problems that all young couples encounter in the first years of marriage. She would also be free to concentrate on her school work.

Your daughter needs to know the sweetness of your love, and not the bitterness of an unjustifiable disappointment in her.

Polevoy Honored By Beth Sholom

Harry Polevoy, recently re-elected President of the Beth Sholom Synagogue, will be honored at a Tribute Dinner by his congregation and friends on Saturday evening, November 12th, to be held at the synagogue.

Co-chairman of the dinner are Fred H. Ganz, Q.C. and Frank Cadesky. Members of the Tribute Committee (in formation) include: Harry Arnoff, Frank Austin, Harry Barkin, Max Bernstein, James Betesh, Art Caplan, Louis H. Cappe, Harry Cohen, Harry Donsky, Sam Federman. A. Glass, Harry Goldstein, J. Goody, Bernard Gottlieb, Cantor B. Herskovitz, Donald Latchman, Rabbi Dr. David Monson, M.J. Oster, Ed Richmond, Al Rocket, M. Siegel, Alex Serota, Max Shecter, I. Sheinfield, Jacob Slobin, Sam Solish, Louis Soupcoff, Irving Teitel, Nat Teperman, Frank Wm. Weiner and Carl Winer.

The event promises to be one of the outstanding functions of the congregational agenda for the year.

Mr. Polevoy was recently elected by acclamation to his second term as President of Beth Sholom Congregation.

A major highlight of the evening will undoubtedly be the address of His Excellency Haim J. Zadok, Israel's Minister of Commerce and Industry, as guest speaker. Mr. Zadok has played a major role in Israel's program of large-scale industrialization

A REASON FOR SUFFERING?

Bombay (JCNS) Perhaps Jews had had to suffer in order to produce so many great men, said Mrs. Indira Gandhi, the Indian Prime Minister, when she visited the 400-year-old synagogue of the Cochin Jews at Mattancherry and met members of the community there.

India had welcomed Jews to her shores, said Mrs. Gandhi, because, by their coming, India herself would be enriched. She hoped that the hardships of the Jewish people were at an end and, she remarked, there should be more wisdom and tolerance now.

The Mattencherry synagogue was built in 1568 on temple grounds given to the Jews by the then Maharajah of Cochin. Jews first settled in Cochin 1,900 years ago. The local community of 200 White Jews is planning to celebrate the 400th anniversary of the synagogue's establishment and the 1,900 years "of our happy and peaceful existence in Kerala".

Young Israeli Footballers Play In West Berlin

West Berlin (JCNS) The football team of Or Yehuda in Israel played several West Berlin elevens, including one from the Jewish community's youth group, during a vist to the city at the invitation of the West Berlin senator for youth and sports activities.

The young Israeli footballers were accompanied by Mr. Yeheskal Kazzazz, the mayor of Or Yehuda, who expressed the wish for links with the Charlottenburg district of West Berlin during a visit in February.

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Date: Saturday Evening, October 22nd, 9:00 p.m.
Place: CLANTON PARK SYNAGOGUE
11 Lowesmore Dr., Downsview
Lecture by DR. SOLOMON A. BIRNBAUM
of the University of London (England)
on: The Development of the Hebrew Scripts
The lecture is open to the general public and is sponsored by the Association of Orthodox Jewish Scientists.

NER ISRAEL YESHIVA COLLEGE OF TORONTO
will be sponsoring classes in Talmud and Jewish Law for university students. There will be two sessions weekly, two hours each session. Classes will be held at a central location. Students interested call or write Rabbi Sholom Gold, 625 Finch Ave. W., Willowdale, 636-2360, for further information.

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